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Children of the Cross

EDITH LOMBARD SQUIRES

Pacific School of Religion
Berkeley, Calif.

The Inwardness of Events

ELBERT RUSSELL

The Revolt of Asia

A REVIEW

Friends Service Committee

THE JULY MEETING

Messenger of Peace

SUPPLEMENT

ON THE HORIZON OF THE CHRISTIAN CHURCH

WHY THE VACATION PACE KILLS PEOPLE

The vacation pace of the average vacationist on a so-called rest is disastrous according to Dr. Frances Scott, because it disregards the fact that bodily we are meant to move more slowly and less frequently during the heat. Dr. Scott, as Associate professor of Hygiene at Smith College and at present consultant and lecturer at the summer session of the National school of the Y. W. C. A. in New York, has watched vacation after-effects on thousands of girls. In giving this opinion she says that after-vacation fatigue comes for a variety of reasons: "Vacation habits should observe the seasonal change of rhythm in our bodies in summer. Slow up and take it easy is the best vacation motto. One should not force their body unduly and drag about. Excessive physical activity on a two-weeks' vacation is a sad commentary on our everyday lives. An excessive desire to cram every hour one hundred percent full shows clearly the dearth of recreation the individual has during the other fifty weeks of the year. Such a vacation comes as too severe a change from ordinary living." Artificially ventilated movies and restaurants can be causes of summer colds, Dr. Scott added. Refrigerated air is restful and refreshing, but air with a decided movement, such as caused by fans and invisible air twirlers is bad for the overheated visitor.

CHRISTIAN STUDENTS' PROBLEMS IN CHINA

The annual conference of Y. M. C. A. student secretaries was held this year at Hangchow on the beautiful grounds of the Hangchow Christian College which overlook the famous Tsiendong River. Twenty-one secretaries came from various parts of China to spend a week together in rich fellowship and intensive study of our work among students. A general pessimism prevails among students in their attitude towards the Nationalist Movement. After their hopes had been raised to a high pitch by the initial victories of the South, they were amazed to see how quickly things could slip back into the old rut. Now they are wondering where national salvation is to come from and how. A feeling of bewilderment as well as of expectancy is noticeable among them. They do not know where to turn for guidance and seem to be waiting for something to happen. Many of them are quite slack in the matter of study. "As a group of Y. M. C. A. student secretaries, we feel very much in our hearts the burden of the situation. In the midst of intellectual as well as moral confusion among our students, our mission is not so much the imparting of knowledge as the sharing of life —the life which is hid with Christ in God. In order to realise such a mission, we must be thoroughly prepared ourselves; crystal clear and vital in our own faith, intellectually alert and competent and, in our daily life, trying to be what we want our students to be. We feel the weakness of our student staff in numbers and spiritual power; but we rejoice, nevertheless, because we are convinced that Jesus has a message for our students and that we are privileged to be bearers of that message."

THE HOLY LAND

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WINONA ANNUAL BIBLE CONFERENCE

The thirty-fourth annual season at Winona Lake, Indiana, opened Sunday, July 1st, the new Executive Manager, Dr. Hugh H. Bell preaching the opening sermon. Compared with former seasons the opening this year was one of the most encouraging in Winona's history. The park has never been more beautiful bringing expressions of admiration from the scores of summer visitors who are arriving daily. From every advantage, inspirational, educational, recreational, or a place to relax and rest, Winona has no peer. Among special attractions is Mme. Gray-Lhevinne with 7-year-old Laddie; Will Rogers; Laurant, magician, and "King of Kings" August 26. The thirty-fourth annual Bible Conference, August 17-26 inclusive, directed by Dr. W. E. Biederwolf, has been planned with extreme care, with special intention to attract the masses and to appropriate the results of all former gatherings. The former years have touched a wide range of Christian and Churchly constituents. This coming conference is expected to culminate in the biggest attendance ever experienced at Winona. Speakers of international importance will present themes of vital interest. Home-coming day will be Thursday, August 23. The leading speakers will be William A. Sunday, Dr. J. C. Massee of Boston, J. T. Wardel Stafford of England. Hundreds of ministers and old Winona friends will attend. The "Messiah" will be rendered on Saturday night under the direction of the Homer Rodeheaver Music School.

INDUSTRIAL RELATIONS UNDER REVIEW

According to data compiled by the United States Bureau of Labor Statistics there were fewer strikes and lockouts in 1927 than in any year since 1917. The number declined from 4,450 in 1917 to 2,385 in 1921, and since that time the highest number was in 1923 when there were 1,553. In 1926 the number dropped to 1,035 and in 1927 to 732. The most serious strikes in 1927-28 have been in the bituminous coal industry and in the textile industry. The coal strike beginning April 1, 1927, has been, from the economic point of view, a losing battle for the miners. Temporary settlements running to April 1, 1928, were made in Illinois, Indiana and outlying districts. But in Ohio, West Virginia, Western and Central Pennsylvania the union has not been able to resist the efforts of the operators to establish a non-union regime. The miners in Illinois and Indiana have also been idle since April 1, 1928. A great deal of suffering among the mine workers' families has been occasioned by the bitter controversy.

Fear is implanted in us as a preservative from evil; but its duty, like that of other passions, is not to overbear reason, but to assist it; nor should it be suffered to tyrannize in the imagination, to raise phantoms or horror, or to beset life with supernumerary distresses.—Dr. Johnson.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The Inwardness of Events

IN one of Mr. Brierley's books there is a suggestive chapter bearing the above heading. He calls to our attention, that it is not the fact or event that is significant, but its inner meaning. Outwardly two events or persons may seem to be identical, but really they are fundamentally unlike. Two people may use the same words or recite the same creed, but mean something quite different by them. In order to understand life we must learn to sense the inwardness of things—their purpose, meaning and results.

Perhaps there is no clearer illustration of this truth than the events that occurred on Golgotha. Here were three crosses, made just alike for all we know, on the same hill; and three men, tried by the same court, condemned by the same Roman procurator, executed by the same squad of soldiers, suffering the same physical agony and dying the same day. Yet the reasons for their execution, the emotions which the contemplation of their fate arouses, the character of the victims and their influence on the life of the world are utterly unlike.

One of the crucified was suffering the penalty of crime against society. He confessed that, according to human conceptions, he was suffering justly. According to Greek tragedy, *nemesis* must ultimately overtake the evil-doer. Our sense of justice is satisfied as we contemplate suffering which is the right penalty of sin in a moral universe. Because this was the stock theme of Greek tragedy, we may call suffering tragic, when it is the just recompense of reward for evil deeds. One of the crosses was *tragic*.

Tradition says that one of the crucified was the victim of a miscarriage of justice; that he was caught with a robber band and unable to prove his innocence. In contemplating his fate, there is no feeling of moral satisfaction nor of admiration for heroism. One feels the pathos of his innocence and helplessness and pities him—as one pities young Romeo and Juliet, when he watches them succumb as innocent victims to an ancient feud, for which they are not responsible and which they do not heroically resist. Such a situation is *pathetic*.

But the Sufferer on the central cross on Golgotha was there voluntarily. He *gave* his life for his people. His cross was the culmination of a life of loyalty to a mission and of loving service to his nation. He could have escaped the cross, had he been willing to give up his mission. No man took his life from him. Even in Gethsemane it was still possible for him to avoid the cup of suffering; he had only to hide in the shadows of the garden, till Judas and the officers passed on toward Bethany and then escape and take refuge among the Dispersion or the Gentiles. It was in Gethsemane that Jesus' real sacrifice took place; and because of that sacrifice, as we contemplate the sufferings of his cross, the pathos of his innocence is swallowed up in admiration and adoration for the heroism of his loyalty and love and the grandeur of his spiritual victory. This suffering is *heroic*.

Medieval thought made much of the physical sufferings of Jesus; perhaps the church thought this necessary in order to stir the imagination and arouse the feelings of a crude age. But we know that it was not the mere fact of crucifixion, with all its horrible concomitants, which gives his cross its unique power. Outwardly the three suffered alike. Perhaps the two malefactors' sufferings were even the greater, since their legs were broken and they lived longer. But their sufferings have no redemptive value for the world. Outwardly Golgotha is not above other mountains. It was the Person, the character and purpose of Him who hung there, which made that cross and mountain the scene and symbol of the supreme event in the history of redemption. The same divine purpose and personality would have sanctified any other mode of death and consecrated any other mountain of earth. For it was the inwardness of the events, which gave them their abiding worth and their spiritual power to lift and draw men Godward.

ELBERT RUSSELL.

Lake Junaluska, N. C.

The Place of Christ

If our discovery of life is continued, we come to feel that the universe is friendly. Then, if the universe is friendly, God must wish to reveal himself to those most capable of understanding him. This revelation we see in Christ's character and in the working out of his purposes in the world. It is in Jesus as a Person—apart from metaphysical theories—that this revelation comes to us, and it is from this personal point of view that we can most helpfully regard his miracles and understand the meaning of Atonement and the doctrine of the Trinity. Jesus opened up new avenues by which God could reach man. He is more than a model. He reveals as much of God as can be revealed in flesh and blood. Christianity is not a doctrine but a way of life. It is following in the steps of Jesus. We have the same Father as he had. He was a spiritual genius, but we can respond to the Father in our degree as he in his degree. He is the goal. In him we see humanity transformed and transfigured, and it is in a dynamic falling in love with a Person that we realize the "place of Christ."—GERALD K. HIBBERT.

Children of the Cross

BY EDITH LOMBARD SQUIRES

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CHARACTERS

STEPHEN, the Shepherd, a French boy of the thirteenth century
MARIE, the Good, Stephen's mother
MARGOT, his sister
JEAN, his brother
JACQUE, a traveller
NINON, a woman of the town
BOURGET, Head of the Council of Marseilles
PORCUS, FERREUS } Councilmen and merchants of Marseilles
A wandering Friar
Other Councilmen
Child Crusaders

SCENE—*A beautiful spring morning on the highway from Paris to Marseilles. At the left is a peasant's low, thatched cottage, covered with vines. Spring flowers bloom everywhere. The road runs past the side of the cottage and vanishes at the right in the forest. At the centre back in the distance are bright fields and shining meadows. Marie stands at the side of the cottage, looking up the road and shading her eyes from the spring sun. She wears a kirtle of dark cloth over her grey gown, and on her head a wimple or wide-winged cap. She has a beautiful Madonna face and eyes that see visions.*

MARIE: *(calling to some one within the cottage)*
O Jean and Margot, haste to watch with me,
The highroad stretches white, but it is time.

MARGOT: *(from the cottage)*
Yes, Mother, we are ready now and come,
And thou shalt tell us if we look not brave.

Margot and Jean march out of the cottage hand in hand. Margot is a lass of twelve, rosy-cheeked and smiling; Jean, a lad of ten, rosy too, but very grave and serious now. Both children wear grey gowns with red crosses on their breasts. They walk solemnly to Marie, who smiles rather sadly and embraces them with great tenderness. Margot steps back a little.

MARGOT:
See, Mother, we are true Crusaders now
And meet to go with Stephen when he comes.
We, too, shall march to far away Marseilles,
Shall walk across the wide and shining sea,
As did the Israelites from Pharaoh's hosts;
Shall walk dry-shod to far Jerusalem,
And Christ will give the city to our cross.
O Mother is it not a wondrous thought?

JEAN: *(clapping his hands)*
I, too, shall walk with Stephen and shall go
Into the Holy City at his side!
(Cuddling close to his mother and his face clouding)
Wouldst that thou too, couldst go, my Mother dear,
But only children can undo the gates—
So came the word to Stephen in the night,
And he marched forth to Paris and returns
With thousands upon thousands following him;
Children from every town and country-side.
Now I and Margot will go with him, too.
Nay, Mother, do not weep, 'twill not be long,
For soon a day will come and thou shalt hear
Far down the road a singing, and the tramp
Of happy, hastening feet, and thou wilt look
And in the roadway thou wilt see us there—
And I will run to kiss thee, then as now—

(He opens wide his arms and runs to his mother, who kisses him and holds him very close.)

MARGOT:
Hark, far away I hear a joyous sound.

They listen intently, and a faint sound of singing grows nearer and louder, till Stephen and an orderly rank of children march into view. Stephen carries a gold cross and marches proudly, his face shining. They are singing.

Stephen the Shepherd, hath led us down,
Children of France, march on, march on,
From quiet country and white-walled town,
With Crusaders' crosses and grey, friar's gown,
Children of Christ, march on.

The boys and girls are ten and twelve years old; they all wear grey gowns with red crosses. They look very happy and brave. As Stephen stops to speak to his mother, they break ranks and seat themselves along the roadside. Stephen's eyes glow, as he turns to his mother. He is a tall lad of fourteen with a fine, sensitive face, golden hair and bright, blue eyes. He kisses his mother tenderly, and she smiles at him with great pride in her eyes, then her face clouds over anxiously.

MARIE:
O Stephen, little Jean wouldst go with thee,
But is he not too young and far too small?
And think how much alone I shall be left;
Thy father dead and all three children gone—
My heart is heavy with an unknown fear.

STEPHEN:
Fear not, my Mother, for they will return
As safe as any birdling to the nest.
Have I not seen a vision and know well
That we shall reach Marseilles, walk on the sea,
And take the Holy City with our prayers?
So put thy fears behind thee, we return
Before another spring doth light the earth.
Our mission must be done, thou knowest well.
See how the days have sped, since I marched forth
To preach the Cross along the country ways,
And on to Paris, where the children flocked—
Like sheep that need a shepherd did they come.
(He holds the cross proudly for her to see.)
The Bishop blessed and gave to us this cross,
And on my finger placed his signet ring.
(He holds out his hand and she kisses the ring reverently.)
Then bade us all "God-speed" upon our quest.
And everywhere the people flocked to see,
The children turned to follow, as we marched,
And thousands more will join us on the way.
Now we must speed our steps to far Marseilles.

MARIE: *(Putting her hands on his shoulders.)*
My son, my noble son. I scarce can see
Thy dear face, for the tears that will not stay.
O, I have missed thee, thought of thee at night,
And wakened with thine image in my heart.
That I, plain woman, shouldst be blessed with thee—
Thee, radiant as the sun, and beautiful
As this spring day that smiles upon us here.
God bless thee, my dear son, and guard thy way.

She kisses him reverently, and then he turns to Jean and Margot, who have been standing awe-struck, looking at him as at some strange and wonderful being. Now they run to him.

JEAN:
O Stephen, see my gown and my red cross!
Thy brother is a true Crusader now!
And Margot, too, she looks as brave as I.

(Stephen smiles and kisses both of them, then turns again to his mother.)

STEPHEN:
May Christ, our Holy Lady, and the Saints,
Keep thee and bless thee until our return.

He kisses her tenderly, then marches to the road, followed in a moment, by Jean and Margot, who have both clung to their mother. She kisses them again and again, then stands aside, as they fall into line with the other children. Suddenly she runs back into the cottage and comes out with a large bundle, which she gives to Margot.

MARIE:
Here is some food to keep thee through the day,
And, O my Margot, watch my little Jean,
And guard him from all danger on the way.
O may Christ bring ye all safe home again!

Margot kisses her understandingly, and then the children march down the road and into the forest—a brave company. They sing as they go.

See how we hold our crosses high,
Children of Christ, march on, march on.
Over the sea and under the sky,
Jerusalem conquered, once more we'll cry—
Children of France, march on.

(Marie stands listening, till the song dies away, then she kneels down and buries her face in her hands.) *(Curtain.)*

SCENE II

Grey dawn of early autumn. The public square in Marseilles. At the left is the new Cathedral, while the other sides of the square are surrounded by grey houses with pointed roofs and gable windows. At the right is a narrow street leading to the wharves. At the extreme right is the Hall of the City Council. The square is covered with the figures of sleeping children. Their gowns, once so fresh, are torn and foul, their bleeding feet are wrapped in filthy rags, their emaciated bodies and weary faces are relaxed now in the oblivion of sleep. In the foreground on the steps of the Cathedral, Stephen lies with his head pillowed on his arms. Near him rests Margot, with one arm thrown protectingly across Jean's thin little body. From the street on the right creep the dim figures of a man and a woman. They approach the sleeping children cautiously.

JACQUE:
And never did I see a fouler lot
Of dirty, unkempt brats. To pilfer here
Would be to steal the rags from Filth himself.
Let us be going ere the daylight breaks.

NINON:
Stay for an instant. Yonder lad's gold cross
Is worth a moment's pausing, and I see
The gleam of gold upon his outstretched hand.

She reaches softly over Stephen and strives to slip the ring from his finger. He turns and puts his hand under his head. The other hand touches the cross and clasps it closer. He breathes a long sigh of utter weariness and drifts off again to heavy sleep. The woman looks long at his quiet face.

NINON:
Nay Jacque, there is a something that I fear—
An ache and longing that I cannot name.
It were ill luck to harm him. Let us go.
(Jacque, meanwhile, has been gazing at Margot.)

JACQUE:
Here is a bit of flesh might serve our need.
Quick with a cloth to stifle any sound,
And we will carry her as she had swooned.

Margot stirs and smiles happily in her sleep. Her arm folds closer around the sleeping Jean. Jacque looks long at her and with a growing wonder on his heavy face. He makes the sign of the cross.

JACQUE:
It is our Lady of the Sacred Heart
That lies here sleeping. I remember well
How I did burn bright candles at her shrine
When I was but a little, puling lad.
Mayhap she comes to aid these children now
That they may cross the sea, as they did hope.

Jacque and Ninon whisper together and go out down the street at the right. The day grows brighter and little Jean stirs and cuddles closer to Margot. He murmurs sleepily.

JEAN:
Sing to me, Margot, that I may forget.

Margot stirs drowsily, and without opening her eyes, draws Jean closer and sings.

MARGOT:
Thy mother is holding thee, dear little one,
Sleep for the dew falls and night has begun,
Sleep till the moon sets and rises the sun,
Sleep, sleep, sleep.
Thy little lamb is asleep in the fold,
Thy little chick is safe cuddled from cold,
Thou too art snug, for I wrap thee and hold.
Sleep, sleep, sleep.

Margot murmurs "Sleep, sleep, sleep" again, very drowsily, and then there is quiet for a little while. Suddenly a door in the Council Hall opens noisily and Porcus and Ferreus enter. They are both heavy-jowled men with a dark and oily fatness. They scan the children earnestly and then spy Stephen. They step hastily around the stirring children and touch Stephen on the shoulder. He opens his eyes startled, and then jumps up and stands quietly before them. He is very thin and worn but still has a look of exaltation.

PORCUS: *(rubbing his hands together jovially)*
How now, my Stephen, wilt thou still go forth
To walk the raging sea, as thou didst say?

STEPHEN: *(sadly)*
The vision told me I should cross the sea,
But how I know not, for the waves beat high;
Like mountains do they seem. There is no path
Nor any place that we may walk dry-shod.
(Porcus digs Ferreus in the ribs and laughs.)

FERREUS:
Let be thy joking, Porcus, and say now
How clear a way hath dawned for this brave lad.

PORCUS:
There in the harbor lie our seven ships
Bound for the coast of Tyre, and thou shalt go,
Thou and the children with thee, shalt go down
And gain Jerusalem, as thou hast hoped.

A great joy dawns in Stephen's face, as he looks up and folds his hands in prayer.

STEPHEN:
Now may the Lord be praised, and all his saints,
And our dear Lady of the Sacred Heart!
(Turning to Porcus and Ferreus)
And may the blessings of these happy hearts
Make light your pathway now forevermore.

He turns to the awakened children, who have risen and are looking at him solemnly.

See how I hold his sacred cross on high!
This cross hath led us and will lead us far.
Come, children of the cross, give thanks and sing—
Today we cross the sea, the shining sea,
In ships that sail like great white-bosomed birds.
Today we go to far Jerusalem,
Our Holy City shall once more be free.
Hosanna, and all glory be to God.

(Thrilled by his ringing voice and radiant smile, the children shout Hosanna, and all glory be to God.)

PORCUS:

The ships lie in the harbor, sails unfurled,
And every ship holds food and drink for all.
The new day bids you haste and swift embark.

(Stephen marches across the square, followed by the happy children. He carries his cross high as they sing.)

Hosanna, hosanna,
The Lord hath found a way,
Hath gathered up his promises,
Fulfilled our vows today.
Hosanna, hosanna,
We march across the sea,
To find a new Jerusalem
To set God's people free.

(As they march down the street at the right, Porcus slaps Ferreus on the back.)

PORCUS:

It is a clever business, is it not?
And with an ending that will serve us well.
They follow the marching children down the street.

(Curtain.)

SCENE III

An autumn day a year later in the Council Hall at Marseilles. The room is large with great beams across the ceiling. At the left are long windows overlooking the square. At the back is a huge fireplace and at the right a door. In the centre of the room is a long table, around which are seated the Councillors. Bourget, the Head Councillor, is at the left; halfway down the table, sit Porcus and Ferreus, both dozing a little, as they pretend to listen to Bourget's speech.

BOURGET:

A year today it is since they sailed forth,
And not a word hath come to ease our hearts.
For all, save Porcus here and Ferreus,
Have lost a well-loved child in this Crusade.
Now let us—

He is interrupted by a clamor without and the door is flung open—a woman enters. She runs to Bourget and kneels beside his chair in supplication. It is Stephen's mother and she is very frail and worn.

MARIE:

I pray thee now by all thou lovest best,
Hark but a moment, for I will be brief.
One long, long year ago, my son marched down,
My Stephen, Margot with him and my Jean—
My little Jean, the youngest of my flock.
All three I gave to grace the Holy Cause;
All three sailed on the ships that flew away.
No whisper hath returned, no little word,
To still the aching anguish of my heart.
O tell me of the ships, hast thou no word?
(Bourget looks sadly at her and shakes his head.)
No word hath come. Each day my heart would hope,
Each day the sun goes down in dark despair.

(Marie rises to her full height and points accusingly at Porcus and Ferreus.)

MARIE:

Why are they not cast down? they sleep content
And gather fatness to their sleek-fed hides.
Seven ships were lost—and yet they sleep content,
Nor mourn this great disaster, nor regret.
Here is a riddle that I fain would solve.

(As Porcus and Ferreus start up angrily, the door opens and a wandering friar enters. Very weak and weary he seems, but his gaunt finger points steadily and accusingly at Porcus and Ferreus.)

FRIAR:

News have I of the ships—news for these men.
(Porcus and Ferreus stand transfixed.)

FRIAR:

Seven ships sailed from this port like great white birds;
Not for the shores of Tyre were they bound.
Laden with children were they, and their holds
Packed with a cargo for Egyptian shores.
And on that shore they landed, and were sold—
Sold to a bondage blacker far than death.
O never will you see those ships sail home,
Nor see thy children that sailed far away.
Porcus and Ferreus sold them with the ships—
Thy little children are forever gone.

PORCUS: *(angrily)*

Nay, 'tis not so, 'tis false, the friar lies.

The friar pushes back his hood and Stephen stands there. He is unbelievably aged and thin, and on his wrists and throat are cruel scars. Porcus and Ferreus shrink back and glance this way and that, while the Councillors close round them with a roar of pent-up fury. Stephen holds out his scarred wrists.

STEPHEN:

By all the pangs I suffered to be free,
By all the pangs thy children suffer still,
May Justice turn her face upon ye now,
And smite ye—traitors, that shall burn in hell.

The Councillors seize Porcus and Ferreus roughly, as they strive to escape, and drag them from the room. Marie stands as if turned to stone, her sad eyes fixed on Stephen's face. They are left alone. She goes to him and as he looks at her, a great trembling seizes him, he falls at her feet and buries his face in her gown.

STEPHEN:

And they are gone, my Mother, they are gone;
And I that led them from thee saw them go—
Nor could I lift a finger nor cry out.
They bound and gagged me, and I watched them go!
O that my weeping heart could dry its tears,
For I that led them from thee, saw them go.

(Marie strokes Stephen's hair and her sad eyes gaze tearlessly beyond him into a great distance. At last she speaks.)

MARIE:

Comfort thy heart, my son, thou hast come back,
And thy own mother loves and needs thee still.

STEPHEN: *(hopelessly)*

I had a boy's fair dream, as gossamer
As silver cobwebs in a scented dusk.
Youth, that must dream, and see the golden dawn
As real as if a sunrise painted it.
I am grown old before my time and wise;
Wise with the wisdom of my unshed tears,
Wise with the wisdom of awakened eyes,
That see no vision, only bitter death.

The tumult without in the square grows louder; suddenly a bell begins to toll. Stephen starts up and turns to his mother, his worn face transfigured.

STEPHEN:

It is the bell that called me in my sleep,
The bell that called me to Jerusalem.
I see the city now, its shining walls,
Its streets of pearl, its walls of finest gold.
Defeat is but a name, there is no loss,
For Christ leads ever onward with his cross.

The glow dies from his face and he falls forward on the floor. His mother kneels beside him and puts her hand on his heart, then she makes the sign of the cross over him. She kneels there, praying, while the bell tolls on and the tumult and shouting dies away in the distance.

(Curtain.)

Friends Service Committee

Report of the July Meeting

Friends living at a distance from Philadelphia do not have the privilege of attending the monthly meetings of the American Friends Service Committee, where the vastness of the work is brought into its proper perspective, and where new experiments are planned; old enterprises re-considered, and plans for the development of the present work thought out in detail. Because of this we are publishing a detailed report of the last monthly meeting.

This meeting was held at 15th and Cherry Streets on Thursday, July 26, 1928. Henry Tatnall Brown was chairman, owing to the absence of Henry J. Cadbury (Chairman of the A. F. S. C.) on urgent business. Wilbur K. Thomas was secretary.

Radio Talks in New York: Edward Thomas has done more than any other Friend in America to put Friends' message "on the air." Some twenty-one speakers have already talked on "Quaker Adventures" over WJL, New York. Public interest has been so aroused in the quality and interest of these talks that there is a posssibility of them being continued this fall; not on WJL, however, but on WEAF—the most powerful broadcasting station in the United States. It is necessary, however, that if this is to be done, the story of the talks already given should be told to the public through the medium of a book. A New York publishing house is eager to do this, provided it is guaranteed the sale of 1,000 copies. Because of the value of the work already accomplished, and because of the high hopes for the possible extension this fall, the meeting thought that the Service Committee should undertake to guarantee the book. Accordingly, the Executive Committee was asked to conclude the necessary arrangements with the New York publishers for the early publication, this fall, of "Quaker Tales," as the book will be entitled.

Peace Section: Vincent D. Nicholson, President of the Section, said, that despite a small attendance, the Pocono Manor Peace Conference was undoubtedly a very great success. He hoped that next year another Conference might be held; if not organized by Friends alone, then a joint conference might be held by various organizations, and with the Service Committee as one of the co-operating agencies. Certainly there is much to be said for this latter suggestion. The Peace Movement in the United States, as elsewhere, is suffering from a spirit of excessive individualism, and competitiveness, between the various organizations, and much unnecessary work could be obviated by an annual conference that might lead to the adoption of a common program that would do away with the present duplication of efforts.

The American Inter-Racial Peace Committee, a child of the Peace Section, under the chairmanship of Leslie Pinckney Hill, and with Alice Dunbar-Nelson as Executive Secretary, came up for consideration and report. It was noted that at a recent Ministers' Convention a resolution was passed condemning war. This resolution was passed through the efforts of Mrs. Nelson. Likewise, it was suggested at this Convention that each minister should preach at least one sermon a year on the necessity for world peace.

Mrs. Thruston is developing the peace publicity work of the Peace Section in Maryland, Virginia and North Carolina. In Maryland the work has the active co-operation of many editors; of the English-speaking press, and of many of the foreign language press, such as Polish, Jewish, etc. From the progress already made it is quite evident that this work has a valuable and certain future.

Gilbert L. MacMaster, Friends' representative at Berlin, was present at the International Peace Conference, at Warsaw, and we shall hope to publish a report later.

At the time of the Louvain Library controversy, William Biddle and Vincent D. Nicholson sent to the Rector of the Library a telegram supporting his stand against the erection of an inscription that would brand Germany, for all time, for the destruction of this institute. Alfred Lowry (Friends Paris representative), and Carl Heath (Friends Service Council, London) were also telegraphed. At the same time, many of the prominent organizations in the United States were requested to take some action in this matter. Whether as a result of this letter, or not, some of the organizations did telegraph the Rector, expressing their condemnation of the inscription, and their approval at his stand.

The Peace Declamation Contest is now being organized, and the book that has been so carefully compiled by Anna B. Griscom (for the A. F. S. C.) is now in the hands of the publishers. More information will be given at a later date.

Home Service Section: Ernest L. Brown, as Chairman, reported that 19 workers had been obtained for summer work. Unfortunately they are all girls. The worker at Barnesboro, on Coal Relief work, reported that clothes for men are especially needed. Noticeable by their absence are students in industry. This important work needs the careful thought of Friends. The work was initiated largely through the efforts of Margaret Jones, with the idea that our students should enter industry so that, for themselves, they might see conditions. They could then return to their classes with a more practical outlook on the economic and social problems of the day. But during periods of depression, such as at present, it is not fair that our college and high school students should enter industry, at low wages, and thus deprive older men, with dependent families, from their livelihood. No one who has been in industry will, or can, ignore the influence upon the labor market of the annual influx of thousands of students willing to work at low wages. It is a matter that must be carefully thought out. It is essential that those students who are entering the professions should have some experience of American economic conditions, in the raw; it is not so essential for those students planning on entering business as a career.

Foreign Section: In the absence of the Chairman, William Eves, 3rd, Wilbur K. Thomas reported. The only item of interest was that William Eves is touring Friends Centers in Europe during the summer.

Inter-Racial Section: Raymond T. Bye, Chairman, spoke on the work that Crystal Bird has done. During the last year she has addressed some 40,000 to 50,000 people, and, at the conclusion of the year, will have made at least 200 speeches. For the information of those interested a detailed report is being prepared by Crystal Bird of her work, which will be issued by the A. F. S. C.

Washington, D. C.: It has been proposed that Friends should erect in the national capital a Friends Center, from which much valuable work could be accomplished, and which should represent all Friends in America. Because it should represent all Friends it was felt that the A. F. S. C. should be approached on the subject. Accordingly the two Washington monthly meetings asked the Service Committee to call a meeting of representative Friends in Washington. Invitations were issued to about 85 people in New York, Philadelphia, and the near Central States—Ohio, Indiana, etc.

At the meeting held in Washington the committee was of the unanimous opinion that a Center should be formed. At the meeting we are now reporting (in Philadelphia), Dr. O. Edward Janney pointed out that Friends in London had a great center, worthy of the Society, in their London building, and that American Quakerism needed another such center to represent American Friends.

William Biddle thought that the erection of a Center, while a large undertaking for the present, was essential in view of the progress of our work.

Dr. Shoemaker, who represented Wash-

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

ington Friends, presented the matter as seen by those Friends. He pointed out that ground was now available for the erection of a building should early action be taken.

The concensus of opinion was that because of the importance of this matter it should be carefully considered by a competent committee before further action should be taken.

FRIENDS SERVICE AT WORLD CONVENTION

Through the efforts of the representatives of the American Friends Service Committee, Pacific Branch, the service work was well represented at the World's Sunday School Convention recently held in Los Angeles, California. Dorothy Verplank arranged for a Friends booth on the first floor of the exhibit room. It was well stocked with Friends peace literature and other pamphlets for free distribution. Dorothy Verplank writes:

"On the whole, I feel that the booth was quite successful. Some people knew the Quakers and the fine work they did during and after the war—some knew little and wanted to know more. The theme of the whole convention was world peace, though I discovered many with pessimistic attitudes toward the future. There was a fine interracial feeling through it all, many Negroes were there and the Japanese had 194 delegates. Everyone mingled freely and I heard of no one who changed his seat when a Negro sat beside him. I was much amused at one Negro woman who stood and looked at our big poster for quite a while and kept saying, 'Praise the Lord, Oh praise the Lord.'

"We have had one very successful peace meeting at a mountain resort near here and I am now planning more. They are our way of having a peace caravan this summer. We plan to send Friends from all of the meetings, young and old, and to reach many people, for all the better mountain resorts have some sort of religious services at which we are usually welcome."

PUGET SOUND CONFERENCE

By the quiet and cool mountain lake the Young Friends of Puget Sound held their Conference. Lake Chaplin is located about thirty-four miles from Everett, Washington, in a spot far from any other campers or fishers. The time was spent in hiking (that is, when it didn't rain), swimming and boating, besides the spiritual meetings held around the campfire, because of the damp weather. The first evening, Friday, around the campfire the rules of the camp were laid down, one being the ducking in the lake, with clothes on, which was promised anyone who disturbed anyone else by loud talking or laughing, or otherwise, after the curfew had rung. The first night this rule was broken by a group of young men, but the said ducking never appeared. The next night, however, it was much quieter in their cabin.

The only unpleasant thing about the camp was the rough and narrow nine miles after leaving the highway (which will be improved as soon as the camp is improved, it still being a new camp). As all the delegates didn't arrive at the same time and day, it soon became a common thing to listen to each one tell his or her tale of woe as to the time they had getting to the camp. Most everyone had to drive off to pass someone and quite a number got stuck. One car group had quite an unusual story. They said as they were coming in they met a bear in the road. Being a clumsy animal he took his time to get off road and the car had to stop and wait until he did so. The same evening as another car was going out of camp the driver heard a rustling in the bushes near the road and, having heard nothing of the previous bear story, thought it to be a bandit. She stepped on the gas and didn't stop until she was near home. So the bear caused quite a bit of excitement.

The Conference as a whole was fun for all who attended and very uplifting.

DOROTHY GUSTAFSON.

BROADCASTING GOODWILL

It so happens that the international character of the medium in which broadcasting takes place, and the fact that wireless waves have no respect for frontiers and therefore create problems needing round-table conferences on the part of the nations affected, have resulted in the formation of an international union of broadcasters whose headquarters are, appropriately enough, in Geneva. The directors of these organizations, realizing from the first the benefit of international cooperation, are keenly sympathetic toward serious and rational efforts in other directions for the cementing of national friendships. They have a private agreement to do all within their power to avoid the use of their stations for the broadcasting of material calculated to give offence to other countries and they are giving much prominence to the work of the League of Nations.

There is hardly a station in Europe which does not include today transmissions intended to increase the knowledge of its listeners in two or more foreign languages, and a movement is seriously afoot for the regular exchange, over the new long-distance telephone circuits, of picked musical programs, so that the humblest listener in the west of Europe may hear the best music of the east as played by its chosen musicians, and the Scandanavian make first hand acquaintance with the temperamental art of the south. The exchanges of audible forms of culture are sure to arouse other interests, as the desire to read the literature of the lands from which impressive broadcasts are relayed, and the desire to travel in those lands. Is there not, then, every reason for expressing confidence that amongst the influences contributing toward international goodwill, broadcasting is certain to have a most prominent place? — ARTHUR R. BURROWS in *The Friend* (London).

AT CAMP FRIENDLY

"I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord, which made heaven and earth."

The hills of Northfield seem to make people say this because they are only beautiful reminders of what God really is. They seem to say to those who have the privilege of going there "We are here to remind you that as children of God you are to be still, as we are, and to know that He, our Creator, is God. 'Study to be quiet' amidst the stress and hurry of life. Let your souls be refreshed, as we are refreshed, with the mist, the sunshine and the dew from Heaven. Stop awhile to think, pray and rest."

Northfield means this to the girls who went to Camp Friendly this year as it has to all girls who have ever gone there in the years past. Through the faithful witness of those disciples of Christ who have served Him in foreign lands the cries of joy and distress of other peoples arose in the ears of the listeners at the W. F. M. Conference and the vision of world service, service to those others whom Christ came to save also, grew very broad. Missionaries from many countries attended the conference and among these Dr. Donald Frazer and his wife, (who is a medical doctor,) well represented Africa, "New Africa," so well that this continent, so dark to many people even in the present day, stands out in the minds and hearts of the nearly one thousand people attending the W. F. M. Conference, as a living, wonderful possibility for our friendship, fellowship and service. The presence of young Nationals from China, Japan and Mexico made our contact and responsibility toward these nations seem closer. Mexico's grief at the death of Obregon, her President-elect, was made manifest and personal, because in the midst of a happy week at the conference, our little Mexican friend, "Doctor Elvira," put on her mourning garb.

There were twenty-three members in Camp Friendly (this number does not include other friends who called chiefly in the night time—baby skunks, chipmunks, and two friendly kittens). Many meetings in Massachusetts, some in Maine, and Oakwood School with Glens Falls of New York were well represented. We all hope that some Friends from New Jersey will join us next year. Although most of the Camp members were new to Northfield several were there last year and liked it so well that they came back, considering it the best thing they could do to better their own spiritual condition and to bring a wider interest in their own work and in the lives of others. May the Master of our service bless and prosper our Camp for Friendly girls and use us to further his work after our week of pure joy!

RACHEL MOSTROM, *Camp Leader.*

Science is a language by which the mind makes intelligible to itself the largest number of objects.—BOUTROUX.

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EDITORIAL COMMENTS

The Assassination In Mexico

ON July 1st, Presidential and Congressional elections were held in Mexico. General Alvaro Obregon was the only Presidential candidate and was elected to office by approximately 1,381,000 votes. Seventeen days later he was assassinated in Mexico City by a nobody. After the horror and alarm had somewhat subsided, it became apparent that President Calles was strong enough to hold the restive elements in rein and maintain a Government in power. Behind this maintenance of order is the determination of Mexican leaders to continue the policies of Obregon and Calles. That these policies have the sympathies of the people of the United States is apparent. As citizens of a Republic founded upon equal opportunities for all men it would be strangely illogical for us to wish ill of Mexico in her attempts to achieve that national independence and security we now enjoy.

Wall Street And Mexico

AT one period, and not so far distant, it seemed that the Government of the United States actually desired war with Mexico. The source of irritation was the oil question. Although this matter has been settled satisfactorily, or is in the process of peaceful settlement, Wall Street does not yet take kindly towards the Obregon and Calles policies. That this is so is evidenced by these words in *The Wall Street Journal:* "The assassination of Obregon will be followed by a series of summary executions of more or less innocent people. . . Part of the program will be confiscation of that kind which enriched Obregon and Calles. . . It is . . . necessary to point out that conditions in Mexico have grown steadily worse; that the country's credit is gone; that the propitiatory Ambassadorship of the United States has been completely barren of results. . . " But there have not been any executions—even the assassin may escape with his life! Property has not been confiscated; conditions in Mexico have steadily improved—the income for the first four months of the present year totals 89,853,403 pesos, or 5,400,000 pesos more than had been estimated in the annual budget. And, finally, the "propitiatory Ambassadorship of the United States" has not been barren of results. Dwight Morrow has been a conspicuous success. Obviously Wall Street should not be permitted to dictate American foreign affairs when it so flagrantly ignores facts to further its own interests.

Soviet Russia and The United States

ALTHOUGH the Government of the United States refuses to recognize the Government of Soviet Russia, trade between the two countries continues to increase despite this tremendous handicap. For the nine months of the fiscal year, beginning October 1, 1927, imports into the United States from Russia have amounted to $18,000,000, and exports from the United States to Russia have amounted to $84,000,000. This is a total trade of $102,000,000 in nine months. The total for the corresponding period in the previous fiscal year totaled $55,000,000, while in 1913 the total was only $48,000,000.

Great Britain Puts The Lid on Egypt

BY a royal decree both Houses of Parliament have been suspended for three years, or longer if necessary. King Fuad and his ministers are to have full legislative authority. Why? Because the Nationalist Wafd Party, desiring full Egyptian independence, resented British soldiers in Egypt; resented British control of the Soudan, and resented the British claim to the Suez Canal, which is on Egyptian soil. Great Britain, because of cotton developments in the Soudan, because of the Suez Canal, and the necessity of retaining armed forces in Egypt to safeguard these investments, cannot grant Egypt complete independence. Egypt, being weak, has to bow the head—for the present—but we may be sure that under the bowed head emotions run riot.

The Powers Agree to Sign

THE fourteen nations invited to subscribe to the Kellogg Outlawry of War Treaty have indicated their willingness to do so. Their intentions have been universally acclaimed as pointing towards a new era in world relations. However, not all are enthusiastic. A large section of public opinion remains cynical, and another large section is over-optimistic. It behooves us to be neither cynical or over-optimistic but to content ourselves with a consideration of actual facts that cannot be controverted. Does the Treaty really outlaw war? If so, will it lead to a reduction in armaments? If the Treaty does not outlaw war, or lead to a reduction in armaments, of what value is it? If we are to have any understanding of the value of the Draft Treaty it is essential that these questions should be answered.

Kellogg Proposals Do Not Outlaw War

THE Text of the Draft Treaty states in Article I that "The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another". In Article II it is stated that all disputes shall be settled by pacific means. In the preamble to the Draft Treaty, however, is the statement "that any signatory Power that shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this treaty." In these words is acknowl-

edged the possibility that a Power may violate the Treaty, and that if it does so such action "would automatically release the other parties from their obligations to the treaty-breaking State"; that is, all other signatories of the Treaty might go to war against the defaulting State, or remain neutral, according to their interests, treaties, and inclinations. It will thus be seen that the Draft Treaty does not outlaw war; it fails to provide machinery for the settlement of disputes, and is not even equal to the Covenant of the League of Nations in its effectiveness.

Armaments Will Not Be Reduced

DEFINING the purpose of the Draft Treaty, and interpreting it, Secretary of State Kellogg declared that "There is nothing in the American draft of an anti-war treaty which restricts or impairs in any way the right of self-defense. . . Every nation is free at all times and regardless of treaty provisions to defend its territory from attack or invasion and it alone is competent to decide whether circumstances require recourse to war in self-defense. If it has a good case, the world will applaud and not condemn its action." This opens up an immense field for possible, and even probable, wars. No nation has yet declared itself the aggressor. Germany mobilized because Russia was mobilizing; France because Germany; Great Britain because the north coast of France was threatened. To-day it has not yet been decided who was responsible for the war. If nations in the future are alone "competent to decide whether circumstances require recourse to war in self-defense" we shall see a continuation of armaments for that eventuality.

This Shrinking World

THE Kellogg Proposals means one thing, and only one. That is, that the Washington Administration has become conscious of the inter-dependence of the world and is conscious that the United States cannot longer refrain from active participation in world events. Increasing exports and imports, of recent years, have made this increasingly apparent. The Kellogg correspondence is of tremendous importance because of American influence upon world affairs. With the return of the United States into active world politics, peace will become nearer of actual attainment. Europe so regards the Kellogg correspondence, and the Draft Treaty, and points out—very justifiably—that the United States must join with other nations and take aggressive measures against any State that violates the Peace Treaty.

The Danger of the Kellogg Proposals

HEREIN lies the greatest danger of the Draft Treaty; that American public opinion will be so incensed against a nation that violates the Peace Treaty that it will demand American participation in measures to punish the defaulting nation. As we have already noted, the Draft Treaty does not provide machinery for the settlement of international disputes. That such disputes arise from time to time no one will deny. The attitude of the United States toward such disputes, as portrayed in the Draft Treaty, is that there shall be no war, but that if there is war, then all nations may join in and take a hand. Obviously, then, the Draft Treaty is only a pious declaration. Instead of being the end of things it is only the beginning of an American understanding of the complexities of international affairs.

The United States And the League

WARS are not fought because nations plan to overcome other nations. Wars have been fought because of misunderstandings, or disputes, that could not be amicably settled because of the absence of the necessary machinery. The League of Nations does provide an international forum; a meeting-place for representatives of nations where they may have their say. It is the safety valve of the world, and, if the United States is sincere in its desire to promote real world amity, then it should join the League. The only requisite is that the United States should demand that nations may, or may not,—of their own free will—wage war against the violator of the Covenant. The violator might well be penalized by economic boycott, and the moral pressure of world opinion. If that clause is inserted, nothing would, or should, prevent our Government from active participation in the political activities of the League.

United States And China

SOME degree of order is emerging in American foreign policy. We advocate for a Peace Treaty and we decide not to enlarge our navy; we continue our negotiations for such a Treaty, and we decide to bring home some of our marines from China. This is a very creditable performance and we think highly of our State Department for these efforts towards world conciliation. Now, the decision of the Government to recognize the Nationalist Government of China, and conclude with it new treaties, upon a basis of equality, is another step in the right direction. While we have made mistakes in our Latin-American policies, we have been the leader of an enlightened foreign policy towards China. We shall reap immense benefits from China because of this policy of friendliness; from those countries south of the Rio Grande we shall reap far different fruits unless our policies change.

China and Japan

THE Tsinan affair, resulting in much unnecessary bloodshed among Chinese and Japanese, and the dispatch of Japanese soldiers to China in large numbers, is becoming an affair of the past. The Japanese Government has ordered the return of the two cruisers, and twenty-seven destroyers, patrolling the Yangtze River Valley, and during the early part of July it was decided to withdraw 7,000 reservists from Shangtung Province, commencing July 20th. But until the unequal treaties are equalized we shall look towards a continuance of bitterness between the Nationalist and Japanese Governments.

TO ADVERTISERS

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INTERNATIONALISTS AND DISARMAMENT

BY BERTRAM PICKARD

Editor of The World Outlook, and Contributing Editor, The Messenger of Peace

THE purpose of the present article is not to examine in detail any particular proposal or proposals, but rather to suggest that there is a general tendency observable, in the light of which the broad outlines of a policy for internationalists may be indicated.

At Versailles, at the close of the Great War, two currents of thought struggled for supremacy. There were those who wished to construct on the supposition that wars were ended. There were also those who deemed the "next war" inevitable and whose preoccupation was to postpone the new armageddon as long as possible. The Covenant of the League of Nations went a long way towards embodying the ideas of the former. But in Article XV, as a concession to the latter type of mind, the well known "gap" was left, whereby, in certain eventualities, a State might still go to war in pursuit of some national policy or interest and remain a Covenant and law-abiding State. The right of "private war," as it is often styled, was retained as part and parcel of the law of nations.

It is hardly an exaggeration to say that, from that time to this, all major political efforts towards peace have been directed towards reducing or closing the "gap" in the Covenant. The most impressive effort of this kind was the elaboration of the Geneva Protocol in 1924 when, as the result of an unusual combination of political circumstances, the Fifth Assembly of the League was lifted to unprecedented heights of enthusiasm in an effort not only to provide under all conditions the substitute machinery for war, but also to achieve a radical reduction of armaments in exchange for guarantees of security.

Despite the subsequent rejection of the Protocol, many of the ideas it embodied have reincarnated elsewhere, sometimes most unexpectedly. The model all-in arbitration treaty proposed by Dr. Nansen at the last Assembly, and similarly the Polish Government's resolution of non-aggression, are clearly spiritual descendants of the Protocol, but there are at least four events of much greater significance to record, three of them falling within the past year.

At Locarno, the same British Government that had derided and rejected the Protocol played a leading part in applying certain of its principles to a limited geographical area (the Rhine frontier).

At the last Assembly, Herr Stresemann announced, on behalf of a German Government that depended for its existence upon the support of nationalist elements, that Germany would sign the Optional Clause of the Statute of the Permanent Court of International Justice, thereby accepting third-party settlement for the whole field of so-called justiciable disputes.

During the spring of this year two epoch-making proposals have issued respectively from the two greatest States still outside the League of Nations. An American Government with distinct imperialistic tendencies and as little to fear from clash of arms as any government in the world has taken the initiative in proposing the total outlawry of war as an instrument of national policy. Again, the Soviet Government—far from pacifist in theory or practice!—has put forward at Geneva a detailed plan for the general abolition of armaments, linking this proposal up with the obvious peaceful obligations of League Covenant and Kellogg proposals.

What is the explanation of this series of really rather astonishing events? What force or forces are responsible for pushing governments of moderate and even reactionary tendency along new and untried paths towards peace? There is, of course, no simple or single answer. But it would certainly seem that the tendency is too widespread to be attributable to the growth of pacifism as such. Is it a coincidence that the Locarno Pact followed immediately on the heels of agreement as between the different groupings of the metal industries of Western Europe? Is it possible—as is sometimes suggested—that Wall Street is as interested in the Kellogg proposals as it clearly was in the Dawes Plan? There seems evidence to show and reason to believe that those who control the destinies of "big-business" and "high-finance" are definitely afraid of war on a large scale and are working towards its elimination in their own way.

There is the rub. Are the various measures now being taken adequate to the occasion? Is the pacifist victory in sight? Can the growing apprehension concerning the terrors of the "next war" be relied upon to prevent an open rupture and the outbreak of hostilities in a world so thoroughly prepared for war?

Undoubtedly it would be an enormous gain for pacifism if war as an instrument of national policy were formally and universally renounced. To support the Kellogg proposals enthusiastically is perhaps the most urgent of immediate duties. The substitutions of obligatory arbitration for the arbitrament of war is an essential step towards disarmament and peace. We should continue to press—in Great Britain especially—for the signature of the Optional Clause, and for the negotiation of all-in arbitration treaties generally. Armaments themselves being an important cause of war, any agreed reduction of armaments would be a gain for pacifism. Whilst not opposing partial reduction, we can rightly concentrate attention upon the logic of the Soviet proposals which insisted upon the difficulty if not the impossibility of any half way house.

But good as all these proposals are, they are not good enough. They go neither far enough nor fast enough to be adequate to the world situation today. They are too much concerned with the avoidance of war as opposed to the preparation and pursuit of peace. To achieve peace in a world that is more intimately interdependent every hour, there is needed, first, an intense co-operative activity perpetually adjusting the respective needs of the parts and of the whole; and, second, a full surrender, by those who wield it, of power to dominate the destinies of others and to pursue the path of *sacro-egoismo*. Unhappily there is far too little evidence that the so-called Powers, whether first-rate, second-rate or third-rate, are willing to pay the price for peace. Instead of freely acknowledging the fact that nations are members one of an-

OUT OF THE WINTER OF OUR DISCONTENT

BY E. MERRILL ROOT

Those airy tourists of the blue
Thorofares of heaven, who
(Ever constant to the sun)
Like small feathered planets run
North or South to follow him,
Please, today, my human whim.

Yes, today, a human swallow
I would leave the iron hollow
Of November's sky and follow
With the beat and the endeavor
Of my small tired wings forever
In flight's anguish and elation
Still the golden sun's migration.

Crickets die and woodchucks creep
Into sluggish earth to sleep;
Rabbits' little paws grow chill
Padding silver heath and hill;
Snow—the marble of a tomb—
Hides each blue and broken room
Whence May's robbins used to bloom.

But steadily and sturdily
O'er mighty land and mightier sea,
From the winter's dreadful night,
Airy children of the light,
Let us fly until we find
Golden Southlands of the mind!

other, the outworn idea of full state sovereignty is still fostered and is made the excuse for a thousand injustices and for an unwillingness to submit to some sort of supra-national public opinion.

Look for example upon the grave limitations that this fetish of sovereignty seeks to impose upon the Kellogg treaty supposing it matures. All war is to be outlawed. But it would seem that the United States will retain under the Monroe Doctrine the right of armed intervention in Central and South America, that Great Britain will equally insist upon a sort of roving Monroe Doctrine in Egypt and elsewhere, and that the Powers generally will certainly not renounce their "right" of armed coercion in China, Morocco or elsewhere. War, like slavery, will evidently be hard to kill even after it has been abolished!

And again, what is the effect of this narrow view of sovereignty upon the course of arbitration? Even at the time of the Protocol discussions, the rights of domestic jurisdiction claimed by Empire-States were scarcely questioned. The sovereign State is still expected to resent bitterly any "interference" with so-called "internal questions." The word "internal" is given the widest possible connotation and covers a series of problems connected with the present distribution of territory, population, raw-materials and so forth, which embrace some of the gravest international difficulties of the near future.

In short the interrelation and interdependence of human life upon this planet has already reached a point that forces upon us the concept of the United States of the World, or whatever title would cover the meaning. Some form of unitary government is essential, though clearly it must be evolved step by step from existing conditions. The League of Nations regarded as a League of Sovereign States is already out of date, and must rapidly evolve a closer cooperative machinery or perish. Less must be heard of the sovereign rights of single States; more of the sovereign world community.

In the light of the facts, what is the right policy for internationalists? It is surely three-fold.

Firstly, we should be alive to the manifold explorations afoot towards peace, giving intelligent support to all those steps which tend in the right direction and do not violate our testimony against all war. We have given a number of illustrations of the sort of thing we mean.

Secondly, since the majority of men do not take long views and are apt to move only under the compelling logic of events, there would seem to be a special value in concentrating our attention and that of others upon policies for "the day after tomorrow," so as to help to create that advance guard of opinion without which reforms and changes come too late.

Lastly, and more importantly, it is our privilege to try to live as though the world community were already realized in fact. We should strive to banish from the heart and mind all those lesser loyalties to race or nation, class or creed, except where they minister to the wider and deeper claims of the human family itself.

It may be that this world community, dreamt of by poet and seer, will not be realized before further bitter calamity shall have taught that only those who can build cooperatively for peace across the world are fit to survive. Today, science and history give hands to religion to demonstrate that God's purpose in evolution is the emergence of ever higher types of beings, capable of realizing a more splendid unity in ever widening variety of life. It is for us consciously to ally ourselves with the creative force at work. It is our privilege to have here and now a foretaste of the life of the world community; and, furthermore, to beget spiritual heirs who, sooner or later, will be pioneers in carrying forward the high destinies of man when he shall have outgrown the barbarities of war.

MEXICO'S LONE EAGLE

CAPTAIN Emilio Carranza flew into the hearts of the American people when, with but one improvised stop, he covered the 2,180 miles between Mexico City and Washington on a good-will flight. The principal object of this flight was to return the good-will flight to Mexico made by Colonel Charles A. Lindbergh.

Leaving Valbuena Field, Mexico City, on Monday, June 11, Captain Carranza followed the Tampico, New Orleans, Montgomery, Atlanta, Washington route, and, after a forced landing at Morresville, N. C., due to dense fog, he arrived in Washington on the afternoon of June 12th. He was given an enthusiastic welcome, and President Coolidge sent to President Calles the following message:

It gives me particular pleasure to inform Your Excellency of Captain Carranza's safe arrival in Washington. His feat was hampered by very unfavorable weather conditions when nearing his goal, but this did not daunt him in bringing his flight to a successful conclusion. I desire to extend to your Excellency my enthusiastic congratulations upon the captain's notable accomplishment and to assure you that the United States is proud to welcome this intrepid aviator of your country.

To this friendly message, President Calles replied with an equally cordial communication:

I have received with most sincere satisfaction the cablegram which Your Excellency so kindly sent me, in which you express your enthusiastic felicitations on the flight of Captain Carranza from Mexico City to Washington made, in part, under very unfavorable weather conditions. I trust that Your Excellency will accept, in the name of Mexico, of my Government, and of myself, the most cordial expression of gratitude for your congratulations and for the manifestations now being showered upon the Mexican aviator, manifestations which at once constitute new elements of positive friendship and understanding between the two nations.

Now, however, the twenty-two-year-old aviator is no more, having been killed by a lightning bolt on his return journey to Mexico City. It is fortunate that good-will is represented by such gallant men as Captain Emilio Carranza and Colonel Charles A. Lindbergh.

THE WHITE AUSTRALIA POLICY

THE British Australian and New Zealander, considering the decline of immigration, and asking: Does it matter?, proceeds:

"We believe that the six million people who now inhabit Australia are capable of holding it against any unprovoked attack. It required the whole strength of the British Empire strenuously exerted for a couple of years, with no interference on land or sea from other nations, to subdue the Boers, who probably at no time had as many as 60,000 men in the field, and we do not believe that any foreign nation, fighting thousands of miles from its home base, could subdue Australia, whose soldiers would soon number 600,000 if the need arose. Nor do we believe that, unless extreme provocation is given by Australia, she is liable to attack, and it is most unlikely that such provocation will be given. A certain amount of risk may attach to her White Australia policy, but it has too many sympathisers outside the British Empire, as well as within it, for her to be left without allies in case of war with an Asiatic power on this question; and that any Asiatic power contemplates or desires war, in order to force its people upon Australia, or to annex part of the continent to itself, is unproved or improbable."

—*Review of Reviews* (London).

CHINESE LEADERS OF TODAY

PACIFIC AFFAIRS, the monthly journal of the Institute of Pacific Relations, Honolulu, recounts, in its July number, the visit of two notable Chinese leaders in thought and construction to the headquarters of the Institute.

"The first was Dr. C. C. Pan, for some years head of the Bureau of Construction in the Government of Kwangsi Province and now *en route* through the United States and Europe in his additional capacity as Commissioner of Education for the study of modern university systems. Dr. Pan unfolded a fascinating account of the quiet years of progress which his interior province (west of Kwantung) has enjoyed since military operations moved northward, explained the workings of their commission plan of provincial government, and showed how, entirely without their own resources, the province has contributed heavily towards the Nationalist military campaign and at the same time has initiated ambitious schemes of internal development, many of which are already being brought to fruition. Especially in the engineering field—road construction, hydraulic power installation, etc.,—and in the fields of mineral exploitation, agricultural experimentation, etc., solid achievements have been made.

"The second visitor was Dr. Chen Huan-chang, President of the Confucian Association and of the Confucian University at Peking. Dr. Chen is *en route* to Geneva as one of 75 international participants in a preliminary conference to discuss agenda for the Universal Religious Peace Conference planned to be held within the next year or two. In America this conference is being sponsored by the Church Peace Union, 70 Fifth Avenue, New York City. Dr. Chen is one of the foremost Confucian scholars in China today and is well-known through his many books, one of them being on the "International Law Code of Confucius", which he prepared for the Carnegie Endowment for International Peace, and another being "The Economic Principles of Confucius", a two-volume edition in English from the University of Columbia Press.

"Confucianism, in the opinion of Dr. Chen, who is in every respect a philosopher of the traditional school, is too intricately interwoven into the life of China ever to be lost. In fact, it is the very warp and woof of China. You might vanquish Confucianism, he says, but then China would no longer be China. Even were Confucianism to vanish, Christianity, for the Chinese people, could never supplant it. In his opinion, a non-Confucian can never explain China to the West, for, not being imbued with the spirit of Confucianism he cannot himself feel the real China, so closely has the centuries-long growth of the two been intertwined."

KANSAS CITY, HOUSTON AND FOREIGN AFFAIRS

BY JOHN O'HARA HARTE

WHILE American policies are already established in our relations with many countries, nevertheless the methods of carrying those policies into being differ with the various Administrations. The Government may re-emphasize the Monroe Doctrine, or it may ignore it; it may concentrate on the creation of an efficient fighting machine: the construction of a large navy, air-force, and army, as a means to the promotion of world amity; or, ignoring these, it may place its faith in the development of international good-will through such agencies as the League of Nations, the World Court, and treaties of conciliation and arbitration.

Thus, while principles are of primary importance—as an indication of the ultimate in foreign policies—methods are equally important. Some methods will further the policies more satisfactorily than others; and again, other methods will almost submerge the essential policy. Because of the relative independence of each American Administration to pursue its own methods, if not policies (since each are inter-dependent to a certain extent), it is highly important that we should consider the Platforms of the Republican and Democratic Parties at their recent conventions.

The Republican Party declared that it had "steadily opposed and will continue to oppose cancellation of foreign debts." Upon this matter the Democratic Party was strangely silent.

The Republican Party endorsed the Kellogg proposals for the total renunciation of war, and also "the resolution of the Sixth Pan American Conference held at Habana, Cuba, in 1928, which called a conference on arbitration and conciliation to meet in Washington during the year." The Democratic Party likewise declared itself in favor of the outlawry of war and an abhorrence of militarism, conquest and imperialism." That the United States should be restored "to its former position as a leader in the movement for international arbitration, conciliation, and limitation of armament by international agreement."

The Republican Party declared that "We shall continue to demand the same respect and protection for the persons and property of American citizens in foreign countries as we cheerfully accord in this country to the persons and property of aliens," and the Democratic Party was not far behind when it declared itself in favor of the "Protection of American lives and rights."

Latin America received much thought from both parties. The Republican Party was on the defensive, and the Democratic Party on the attack relating to Central America in general, and Nicaragua and Mexico in particular.

Said the Republican Platform: "The record of the Administration toward Mexico has been consistently friendly and with equal consistency we have upheld American rights. * * * The Republican Party will continue to support American rights in Mexico, or elsewhere in the world, and at the same time to promote and strengthen friendship and confidence."

"The United States has an especial interest in the advancement and progress of all the Latin American countries. The policy of the Republican Party will always be a policy of thorough friendship and co-operation. In the case of Nicaragua, we are engaged in cooperation with the Government of that country upon the task of assisting to restore and maintain peace, order, and stability, and in no way infringe upon her sovereign rights. The marines now in Nicaragua are there to protect American lives and property and to aid in carrying out an agreement whereby we have undertaken to do what we can to restore and maintain order and to insure a fair and free election. Our policy absolutely repudiates any idea of conquest or exploitation and is actuated solely by an earnest and sincere desire to assist a friendly and

HOLY FATHER, HOLY SON

BY MARY HOXIE JONES

Holy Father, open now,
All the eyes so very blind.
Chilly snow on every bough,
Chilly hate in every mind.

Holy Jesus, please to touch
All the ears that will not hear,
Some have never loved too much,
Others are afraid of fear.

Holy Spirit, Holy Ghost,
Dove, the tenderest of all,
Be around the very lost,
Oh, surround them like a wall!

neighboring State which has appealed for aid in a great emergency. It is the same policy the United States has pursued in other cases in Central America."

The Democratic Party demands "non-interference with the elections or other internal political affairs of any foreign nation. This principle of non-interference extends to Mexico, Nicaragua, and all other Latin American nations. Interference in the purely internal affairs of Latin American countries must cease." Then, as if to claim that American public opinion is against the Nicaraguan occupation (which undoubtedly it is) it proceeds to point out that "In our foreign relations this country should stand as a unit, and to be successful foreign policies must have the approval and support of the American people."

Then, in order to prevent a recurrence of the Nicaraguan affair, it demands "Abolition of the practice of the President of entering into and carrying out agreements with a foreign government, either *de facto* or *de jure,* for the protection of such government against revolution or foreign attack or for the supervision of its internal affairs, when such agreements have not been advised and consented to by the Senate, as provided in the Constitution of the United States, and we condemn the Administration for carrying out such an unratified agreement that requires us to use our armed forces in Nicaragua."

While the Republican Party contents itself with generalities the Democratic Party hits repeatedly at specific weaknesses in American foreign policy. Thus, while the Republicans declare that "The Administration has looked with keen sympathy on the tragic events in China," and the fact that "America has not been stampeded into making reprisals" and "shall always be glad to be of assistance to China when our duty is clear," the Democrats point to the Philippines, declaring that "The Filipino people have succeeded in maintaining a stable government and have thus fulfilled the only condition laid down by the Congress as a prerequisite to the granting of independence. We declare that it is now our duty to keep our promise to these people by granting them immediately the independence which they so honorably covet." And again, the Democratic Party points to Porto Rico: "We favor granting to Porto Rico such territorial form of government as would meet the present economic conditions of the island and provide for the aspirations of her people, with the view to ultimate statehood accorded to all Territories of the United States since the beginning of our Government, and we believe any officials appointed to administer the government of such Territories should be qualified by previous bona fide residence therein."

Both parties disappoint liberal hopes when they refer to the League of Nations; in fact the Democratic Party fails to mention the League, while declaring for "Full, free and open cooperation with all other nations for the promotion of peace and justice throughout the world." The Republican Party is more emphatic when it says that "This Government has definitely refused membership in the League of Nations and to assume any obligations under the Covenant of the League." It points out that "in accordance, however, with the long-established American practice of giving aid and assistance to other peoples, we have most usefully assisted by cooperation in the humanitarian and technical work undertaken by the League, without involving ourselves in European politics by accepting membership."

Perhaps one of the most enlightening points of difference between the two Parties, and their conception of things, is seen in their reference to the Navy. The Republican Party declares that it will pledge itself "to round out and maintain the Navy in all types of combatant ships to the full ratio provided for the United States by the Washington Treaty for the Limitation of Naval Armament and any amendment thereto." On the other hand, the Democratic Party condemns "the Republican Administration for lack of statesmanship and efficiency in negotiating the 1921 treaty for the limitation of armaments, which limited only the construction of battleships and ships over 10,000 tons. Merely a gesture toward peace, it accomplished no limitation of armament, because it simply substituted one weapon of destruction for another. While it resulted in the destruction of our battleships and the blue prints of battleships of other nations, it placed no limitation upon construction of aircraft, submarines, cruisers, warships under 10,000 tons, poisonous gases, or other weapons of destruction. No agreement was ratified with regard to submarines and poisonous gases. The attempt of the President to remedy the failure of 1921 by the Geneva Conference of 1927 was characterized by the same lack of statesmanship and efficiency and resulted in entire failure.

"In consequence, the race between nations in the building of unlimited weapons of destruction still goes on, and the peoples of the world are still threatened with war and burdened with taxation for additional armament."

However, while the Democratic Party criticizes the Republican Administration for the Washington Naval Conference, and the failure of the Geneva Conference, it declares that "International agreements for reduction of all armaments and the end of competitive war preparations" is the aim of the Party, "and in the meantime the maintenance of an Army and Navy adequate for national defense."

AROUND THE WORLD EVERY MONTH

June 15-July 15, 1928

AUSTRIA

June 26.—Bela Kun, Communist, is sent to prison for three months for conspiring against the State.

BELGIUM

June 26.—Controversy over Louvain Library inscription increases. Whitney Warren, American architect, favoring "Destroyed by German fury; restored by American Gifts"; the Rector of the University favoring a blank balustrade.

June 27.—Mob tears down blank balustrade raised by Rector.

June 28.—Herbert Hoover counsels peace in Louvain dispute and is criticized by Whitney Warren.

June 30.—Government supports Rector and announces Leopold will attend ceremony.

July 4.—The Library is dedicated without trouble.

CHILE

June 21.—William S. Culbertson, Minister to Rumania, is appointed Ambassador to Chile, succeeding William M. Collier, resigned.

July 10.—Chile is requested, by Secretary of State Kellogg, to renew amity with Peru.

July 13.—Renews diplomatic relations with Peru, thus healing breach in existence since 1911.

CHINA

June 15.—Chinese Nationalists select Nanking as capital of China.

June 16.—Nationalist Government issues statement calling for negotiation of new treaties on basis of equal rights.

June 20.—General Chang Hsueh-liang succeeds Chang Tso-lin as Manchurian Dictator. Issues statement outlining policy: to end war; treatment of China as equal, demanded; reoganization of domestic policy; development of education; negotiations with Nationalists for cooperation.

June 21.—Japan orders withdrawal of 27 destroyers and 2 cruisers from Yangtse River Valley patrol.

June 21.—Nationalists raid Soviet Consulate at Tientsin.

June 27.—Last important British concession in China, Tientsin, is to be ruled hereafter by Chinese and British.

July 6.—Nationalist military commanders meet at tomb of Dr. Sun Yat-Sen.

July 9.—China asserts right to fix own tariffs.

July 13.—"All treaties that fetter China must be revised or forcibly abrogated at the earliest possible moment, regardless of cost," declares Marshal Li Tsung-chen.

FRANCE

June 21.—Premier Poincare establishes the Franc at 4 cents (U. S. currency).

June 27.—Chamber of Deputies votes confidence in Poincare Government by 420 to 150 votes.

July 14.—Will sign Kellogg Peace Treaty.

GERMANY

June 20.—Press welcomes revised Kellogg Peace Treaty.

June 27.—Dr. Gustav Stresemann remains as Minister of Foreign Affairs in new Cabinet, headed by Herman Muller, Socialist.

July 9.—German Government accepts Kellogg Peace Treaty without reservations.

IRELAND

July 16.—Agrees to sign Kellogg Peace Treaty without reservations.

JUGO-SLAVIA

June 20.—Punica Ratchitch, Radical Deputy, murders two deputies—Paul Raditch, and another deputy, and wounds four, including Stefan Raditch, uncle of Paul, and leader of the Croat Peasant Party. The attack took place in the National Assembly during warm debate on Nettuno Conventions with Italy.

June 21.—At Zagreb, stronghold of Stefan Raditch, 3 civilians are killed and 7 dangerously wounded in riots following shooting in National Assembly.

July 8.—Croat leaders refuse to join with Serbs in Government on account of shooting.

JAPAN

June 21.—Withdraws 27 destroyers and 2 cruisers from the Yangtse River Valley.

July 11.—Withdraws 7,000 reservists from Shangtung Province.

MEXICO

July 1.—General Alvaro Obregon is elected President of Mexico for 6-year term, commencing December 1st.

NICARAGUA

June 16.—Irving A. Lindberg is appointed Collector of Customs. Mr. Lindberg was nominated to his position by the New York bankers who called out the original financing under which the Collectorship was set up.

June 27.—Brig. Gen. McCoy, in charge American Electoral Mission to Nicaragua, appoints officers to be department chairmen.

July 9.—The National Board of Elections announces that neither faction of the Conservative Party has established the right to be recognized as representing the historical Conservative Party, and that they must elect a candidate for the presidency agreeable to both factions.

PANAMA

July 10.—The Pan American Airways Company, of New York, is given contract to carry mails between Key West, Fla., and the Panama Canal Zone.

POLAND

June 27.—Marshal Pilsudski resigns as Premier and is succeeded by M. Bartel.

PERU

July 10.—United States requests Peru to renew amity with Chile.

July 13.—Reestablishes diplomatic relations with Chile, thus healing breach in existence since 1911 over Tacna-Arica dispute.

RUMANIA

July 2.—Announcement that France has agreed to advance Rumania 300,000,000 francs (about $12,000,000) for stabilization of currency.

RUSSIA

June 29.—Gregory Zinovieff, Leon Kameneff, are among group restored to membership in Communist Party. They have receded from their alliance with Trotsky, who still remains an exile in Siberia.

UNITED STATES

June 18.—Signs a treaty of Friendship, Commerce and Consular rights with Austria.

June 18.—Capt. Emilio Carranza, Mexican ace, flies from Washington to New York and is welcomed by Mayor Walker.

June 25.—Plans to take an active part in Ibero-American International Exposition at Seville, Spain commemorating discovery of America by Columbus. The exposition opens March 15, 1929, and will have exhibits from at least 25 countries.

July 7.—Secretary Kellogg announces he will not modify his Peace Treaty.

July 10.—Pan American Airways Company, of New York, is given contract for carrying mail between Key West, Fla., and Panama Canal Zone.

INTERNATIONAL NOTES

FOREIGN POLICY ASSOCIATION:

The chairman of the Association, Mr. James G. MacDonald, is to visit France this summer where his main object will be to learn how far the reestablishment of friendly relations between Germany and France is real. From there he will travel to San Sebastian, in Spain, to Berlin, where he will discuss the Dawes plan with German officials. Then he will proceed to Prague, Vienna, Budapest, Belgrade, and Sofia—where he will talk with Bulgarian officials. Later he will proceed to Bucharest, Constantinople and Athens, rounding out his tour with a stay at Geneva and a brief visit in London.

Mr. Raymond L. Buell, Director of the Research Department, is in England and France making a study of reparations and other aspects of the foreign policy of these countries. In August he will conduct a general conference on the problem of Africa at the Williamstown Institute of Politics. Others on the staff, including the editor of the Information Service, Mr. William T. Stone, will also be present at Williamstown.

Mr. Stone is released for summer work through the closing of the Washington Bureau, under his direction during the Winter session.

A new branch of the F. P. A. has been formed by Worcester, Mass., citizens interested in foreign affairs and now has about 150 members.

Recent publications of the Association include, "The Rise of the Kuomintang" (Chinese Nationalist Party), and "The World in Maps", also "The Investor and League Loans" by Dr. Max Winkler.

LEAGUE OF NATIONS NON-PARTISAN ASSOCIATION:

In New York, friends of the League of Nations, have had recourse to billboard advertising. At the busiest traffic corner in Flushing, Long Island, a huge sign has just been unveiled bearing in great white letters on a red and blue background the legend: "War can be prevented! The League of Nations is organized to prevent war. The United States should join the League. Why? Write P. O. Box 157, Flushing."

The sign is 12 feet high and 50 feet long, designed to have a visibility at 1,000 feet.

Its formal unveiling on June 17 was made a civic ceremony which thousands of motorists witnessed. The Khaki curtains veiling the great sign were pulled aside by Boy Scouts of the Flushing Troop after a prayer of dedication offered by the Rev. T. H. Mackenzie, pastor of the Dutch Reformed Church of Flushing. The address of the occasion was given by the Rev. Leland P. Cary, pastor of the Community Church, Jackson Heights.

NATIONAL COUNCIL FOR PREVENTION OF WAR (GREAT BRITAIN):

The twenty-second National Peace Congress on Anglo-American relations was held on July 6th and 7th, dealing with The Kellogg Proposals for the Renunciation of War; the Freedom of the Seas and the Naval Situation; The "Outlawry" Movement; Economic and Cultural Relations Between Great Britain and America. Among the prominent speakers present were, Miss Emily Blach, Executive member of the American Section, W. I. L.; Dr. F. P. Gooch, M. A., the eminent historian; Professor Wm. I. Hull, of Swarthmore,

U. S. A.; Lt.-Commander Kenworthy, R. N., M. P.; Mr. Philip Kerr, M. A., Secretary of the Rhodes Trust; Dr. Chas. C. Morrison, author of *The Outlawry of War*, editor of *The Christian Century;* Professor Gilbert Murray, M. A.; Mr. S. K. Ratcliffe, journalist and lecturer; The Rt. Hon. J. M. Robertson; Mr. J. A. Spender, late Editor, *Westminster Gazette;* Professor Dixon Ryan Fox, Professor of History, Columbia University. Chairmen for the various subjects included Sir Arthur Shirley Benn, M. P., Lord Henry Cavendish-Bentinck, L. C. C., M. P., Mr. Henry W. Nevinson, and Lord Thomson.

NATIONAL COUNCIL FOR PREVENTION OF WAR (U. S. A.):

The Council has undertaken an important work in the publication of a handbook for peace workers. This is now in the hands of the Macmillan Company (publishers), and will be for sale September 1st. It is from the pen of Mrs. Florence Brewer Boeckel, the Education Secretary. 10,000 copies are being obtained from the publishers, bound attractively in boards, and which shall be sold at the reduced price of $1.50 postpaid. The book will contain 600 pages.

FRIENDS PEACE COMMITTEE (GREAT BRITAIN):

The chief activities of the Peace Committee during the last month have been the trip to the Hague; the meeting for William I. Hull, and work with the British American Women's Crusade, and with the National Council for Prevention of War (British organization), on behalf of acceptance of the Kellogg proposals without reservations. The visit to the Hague was arranged by the Peace Committee so that a few Friends might secure first-hand knowledge of the new reign of justice which is personified in the Court of International Justice (World Court). William I. Hull, in his address, did not devote the main part of his talk to the Kellogg proposals, but dealt with America's, and Great Britain's part in movements towards arbitration and peaceful settlement over the last 30 years.

WOMEN'S PEACE SOCIETY (NEW YORK):

The Society co-operated with the Committee for Memorial Day Services for the American and Nicaraguan dead held at the Community Church on Sunday, June 3rd. The Bronx Branch of the Society, under the direction of the Secretary, took a prominent part in the Bronx Borough Day Annual Parade. A float, bearing signs "Contributed by the Bronx Branch of the Women's Peace Society", and made by Mr. Leitner, attracted attention. The float was surmounted by a globe and dove of peace and carried in addition to Mrs. Gray, Mrs. Blum (who contributed the costumes) Cameron, the chauffeur, four young girls dressed as Japanese, America, Russian and Scotch.

The regular Radio programs have been given each Sunday and Wednesday over WPCH and WEVD—two special Flag Day speeches incorporated therein.

AMERICAN INTER-RACIAL PEACE COMMITTEE (PHILADELPHIA):

The Committee has issued an interesting four-page booklet containing suggestions for programs for Sunday-schools, elementary and high schools, for use on Armistice Day, Good Will Day or other Peace celebrations. The program was compiled by Alice Dunbar-Nelson, and is issued from the office of the Committee, 20 South 12th Street, Philadelphia, Pa.

BOOKS

Books reviewed may be obtained through Friends Book & Supply House, Richmond, Indiana.

WHEN THE WAR WAS OVER

The Bitter End By John Brophy (E. P. Dutton & Company, New York City, 681 Fifth Avenue—$2.50 net; pages, 252.)

John Brophy, a young English writer, has written a novel that will not be forgotten in a day or two. It is disillusioning; it is terrible. The dedication is appropriate: *"To My Wife....Without whom I should have become even worse than I am."*

Donald is seventeen when War breaks loose over Europe; he is seventeen when he meets his first love; seventeen when he joins the British Expeditionary Force; seventeen when he gets his first taste of army life. After that...four years of campaigning. Donald is not one alone; there were millions of boys herded into the cockpit, and millions that survived the ordeal and are men to-day. What of the influence of the War upon thought; upon idealism? Can nations ignore morals; the higher things of life, and plunge deliberately into destruction without reaction? War liberates some of the finer things of life, but cannot they be liberated in some other manner! We won the war, or we say we did, but.....at what price was this liberation and victory achieved? Our young men, and our older men, are all tinged with the cynicism of life; with the futility of searching for truth, after those four years. And now, as a reminder—ten years after—comes this book that breathes the terrible spirit of 1914-1918. It is worth reading; it is worth buying, because we must not forget. And it is a novel, with a good story, with great ideals.

THE NATIONAL MYTH EXPLODED

Political Myths and Economic Realities By Francis Delaisi (The Viking Press, New York—$4.00 net; 446 pages.)

The French economist, M. Delaisi, has probably done more to explode the narrow Nationalist myth than any other writer. He has dealt with this subject of international relations from the economic standpoint, and because of this his conclusions have a genuine ring of truth. No one will be foolish enough to deny that economic events have not a profound influence upon the life of the individual; and if not the individual, why not the nation? And, with expanding exports, why not other nations?

This inter-dependence of one nation upon another; these exports and imports; this exchange of culture and science,—all these explode the National myth. The book is written in a clear and remarkably easy style to read. The book does not presuppose a groundwork in economics or history. It is complete in itself. For that very reason, and because of the work it accomplishes, we recommend it most highly.

J. O'H. H.

A YANKEE AND CENTRAL AMERICA

The Rainbow Countries of Central America By Wallace Thompson (E. P. Dutton & Co., New York, 681 Fifth Avenue $3.00.)

At a time when all eyes and thoughts are centered on Central America such a book as this gives a most delightful study of the five Central American countries. It touches all the many phases of life there, dealing not only with the political problems but the economic, social and geographic conditions. The author seems quite convinced that the policy of the United States towards Central America, with emphasis on Nicaragua, is without a flaw, and is certain that the United States has been a valuable asset in their progress. This can easily be debated. The emphasis of the book is on the future—the possibilities of Central America are of such promise that they are certain to be of great influence to the world.

M. H. J.

THE WORLD AND PEACE

The Peace of The World (Union of Democratic Control, London, England—orders through The Editor, The Messenger of Peace, 20 S. 12th Street, Philadelphia, Pa.—Price 15 cents, postpaid.)

This is a booklet of twenty-four pages, and yet, into those pages, is crowded much valuable material. The booklet comprises "summaries of schemes which have been brought forward during the last few years by representatives in the League of Nations, by governments, by organizations, and by individuals." These schemes include, the work of the League; the personal pledge of the individual to abstain from war; the Russian proposals for Absolute disarmament; the Kellogg proposals, the Levinson-Borah program; the Capper Resolution, the Frazier Resolution. The Arbitration schemes, such as Dr. Nansen's Model Draft Convention for Obligatory Arbitration of Disputes, are also dealt with. A very useful little booklet.

J. O'H. H.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE REVOLT OF ASIA

By UPTON CLOSE

G. P. Putman's Sons—$2.50.

"The Revolt of Asia," by Upton Close, lecturer in the Oriental Department of the University of Washington, and recognized authority on international relationships, is a comprehensive exposition of one of the most vital and insistent problems facing the world today, the end of the white man's world dominance. A thorough knowledge of the history pertaining to Oriental peoples, and the resultant observations of an extended and intensive tour of all Asiatic countries, coupled with temporary residence in China, combined to give the author a sympathetic insight into the nationalistic problems confronting the greater half of the world today.

The revolt of Asia is developing against three main phases of the white man's dominance: political supremacy of foreigners; the imposition of alien culture and religion; and an arrogant assumption of Nordic superiority. Any one of these can be made a powerful instrument by which to inflame a militant people; but the three combined make a weapon capable of arousing the most docile and passive of races to madness and revolt.

The political dominance of China, that largest and richest of Asiatic nations, reads like a fairy tale. One of the most unapproachable of nations, it has been one of the most sought for centuries. The lure of her inestimably vast economic resources has drawn adventurers from all nations with unbelievable results: Marco Polo wrote his classic which no contemporary believed; Columbus, drawn by the fabled wealth of Cathay, discovered a continent; and such men as Drake, Raleigh, and Grenville made the name, Englishman, synonymous with piracy for China. Conservative and reserved, China resisted all proffers of industrial relationship wearing the disguise of friendliness until the superior armaments of a more aggressive nation compelled capitulation if not respect. From then on, the account has much in common with the story of the camel who asked permission to warm his nose; in 1925 foreign concessions occupied practically all sites of commercial value, and Chinese legislators and executives acted under foreign supervision.

Imposition of culture and religion is really only another phase of the white man's arrogant assumption of superiority. As his person is inviolable, so his actions are not governed by the same laws that operate to control his colored neighbor. Indemnities for the same misdemeanors are out of all proportion; restricted areas are set aside for the Westerner's use that no native may enter except in the capacity of a servant; schools equipped and manned by Westerners teach a philosophy the Asiatic does not see practiced.

It is in the matter of education that the white man has made his most fatal error in regard to his world supremacy. Asiatics from every part of the vast continent have been imbued with ideals from Westerners inconsistent with western business practices, and are noticing the disparity. Hordes of young Orientals from almost every country are securing in Western schools a scientific training now consciously designed to fit them to take the places of foreign technicians.

The World War served two purposes of far reaching import: it showed the Oriental that the white man's altruistic philosophy is not always practiced toward his acknowledged brothers, even; and it turned Russia from her temporary alliance with Europe back to Asia, of which she is really a part. Russia, a white nation, possessed of limitless resources and power, has made to Asia and put into practice offers of political and economic aid that are slowly forcing independence and political recognition for every Asiatic nation from the hands of its European oppressor.

A vast new consciousness has been awakened in Asia. Over half of the world's population, now fully aware of the power to secure equal rights with a people whom it has served and in whom it sees no superiority, challenges domination. For the most part, its revolt has been peaceful; but, in the words of the Author: "The Asian peoples now wait, a bit defiantly, to see whether they are to be driven into militarism. Should we force matters to that extremity, even though upholding rights regarded legal, we will have filled up the cup of the world's misery."

LOUISE A. STINETORF.

PHILOSOPHY OF RELIGION

By GEORGE GALLOWAY

Charles Scribner's Sons, pp. 590.

The growth of Religious Philosophy has been carefully sketched by the author in his introduction to this volume of the "International Theological Library," a new edition of which has recently come from the press. For one interested in the development of religious thought with a philosophical approach, the reading of this book will be abundantly worth while. Throughout the work an attempt has been made to keep the facts and movements of religious experience in the foreground, and to discuss the problems of religious philosophy in the light of their historic development. There is general sympathy with the movement called Personal Idealism, and philosophy is considered as "reflexion on experience in order to apprehend its ultimate meaning." Man is religious long before he philosophizes so that in the process of human development, "the philosophic spirit is relatively a late growth," and being a very important aspect of human experience, religion calls for philosophic interpretation. A philosophy of religion presupposes religion as a living fact in the development of the race and recognizes the existence of inner experiences of which religious acts are the expression. From the psychological standpoint, the study of the religious consciousness shows that the religious mind, as it understands itself and its own striving, looks beyond itself for the explanation of its experience. "Man's spirit goes forth in faith and makes demands on the larger world of which he is a part. He claims to know and to relate himself to a Being above himself, and to find his goal in a sphere which transcends the present form of existence." "The validity of this postulate of a Divine Personality becomes a central problem for religious philosophy," and furthermore, "Idealism is the form of philosophical thinking which leads most readily to a philosophy of religion, inasmuch as mind or spirit is of primary value both for idealism and for religion."

The book is divided into three parts, the first dealing with the Nature and Development of Religion, the second with Religious Knowledge and its Validity, and the third with the Ultimate Truth of Religion. Beginning with the psychical basis, the growth of religion is traced through the tribal and the national to the universal concept, noting its characteristic aspects, its essential nature and relations, its main features and results. The second part in four chapters treats of the psychology of religion and the problem of validity, the nature of knowledge, the attitude of the religious mind to its object, and the problem of truth. The section on knowledge and faith is very well done and the study of religious values and their rationality is most helpful. "The fundamental process in the development of knowledge is the act of judgment," and man "must find the key to the interpretation of his world within himself, if he is to find it at all." "Values can be known only through being experienced, and that experience involves volitional and feeling factors which are not reducible to rational relations," and "God is the final presupposition of all that is true and good, and the assurance of their final harmony." Reflective thinking alone makes it possible to connect and compare the religious experience with experience as a whole and only by rational thought can we "take the ideas through which the religious mind interprets its experience, and make proof of their coherency with scientific and speculative doctrines."

In the third part, a scholarly review is given of the traditional theistic proofs of the

existence of God showing the way in which thought has come to the aid of faith by offering rational proof that the object of faith is real. By assuming that the reality of God is involved in the idea of God, that the chain of causality requires a First or Uncaused Cause, and that the token of design in the present world order suggests that God must be the source of that design, men have found a measure of assurance that their faith in God is not misplaced. The moral and the historical arguments are also considered which break down in similar fashion as logical proofs but despite their shortcomings "they have worth as the symptom and the symbol of the general movement of the religious mind." But as a postulate to explain religious experience, the idea of God must be reconciled with the idea which is the outcome of scientific and speculative thinking. To this end the problem of reality with its realistic and idealistic solutions is studied, individuality and unity in experience with their basis, personality and the claims of religious experience and the world-ground are presented with the conclusion that "if the world have its Ground in a self-conscious and ethical Will, faith in a Providential order of things has a sufficient justification for itself."

The historic conceptions of God as Deism, Pantheism and Theism are compared; His relations and attributes as creative, as immament and transcendent, as infinite, eternal and absolute, as omnipotent, omnipresent and omniscient, as personal and ethical are considered in order and the conclusion drawn that the truth of religious experience itself is bound up with the conviction that God is personal, but "while God in his personal character is best apprehended by our mind through his self-manifestation, his perfect Personality is the presupposition of this manifestation, not its result. God could not reveal himself as personal unless he were a Person." The character of God is known through the way in which he reveals himself and if Christian faith proclaims that God is love it "rests its assurance on the historic manifestation of God redeeming and reconciling men unto himself." "Because of the human limitations to which we are subject, the living knowledge of what God is as a perfect ethical Personality is only possible for us through the personal and ethical relations which God maintains with men in the experience of spiritual religion."

A chapter is devoted to the problem of evil, as natural and moral, and its relation to human freedom. The position of the Pessimist is contrasted with that of the Optimist and both are found to be inadequate from a purely empirical standpoint, but "Christian Optimism does not arise out of an induction from experience. It springs from faith in the character of God which faith is indissolubly linked with hope, and the argument passes into the larger problem of the final Destiny of Man. The goal of human history, the idea of immortality, the temporal and the transcendent world, revelation and man's religious development are considered in the closing chapter in the light of all preceding conclusions. The growth of religion is man's deepening consciousness of the meaning and fulfillment of his religious need, and the central problem raised by the question of truth in religion is the problem of the validity of the idea of God. "In trying to make our experience coherent we were led to conclude that a twofold postulate was necessary: an ultimate Ground of the world and an ultimate Value which were fulfilled in the conception of an ethical and personal God whose will brought into being and sustains the whole system of individual existences, and who is himself the final Good of personal spirits." One closes the book with a feeling of profound reverence for God and of great thankfulness for this masterly treatment of spiritual progress in the knowledge of God and of eternal life in Christian experience.

THE PARABLES OF JESUS

By ELBERT RUSSELL

The John C. Winston Co., pp. 168. $1.00.

This fourth edition of "The Parables of Jesus" has been carefully revised by the author who is now Professor of Biblical Interpretation in the School of Religion at Duke University. The teaching of Jesus as given in his recorded parables is here arranged in orderly fashion as an aid to their study and the practical application of his message. The purpose of the parable as used by Jesus and the method of interpretation which requires careful attention at the outset to principles and rules are set forth in an introduction to help the reader appreciate at once the importance of parables and of a right to approach if they are to be properly understood, as they contain the very essence of Jesus' gospel. "The parables," says the author, "are like newly coined scientific or technical vocabulary, which has never been used for other purposes. They constitute a symbolic language, by the study of which we may hope to solve in some measure the problems presented by the other type of Jesus' teaching." The story, the context, and the central point are features ever to keep in mind in order to interpret them aright, and different treatment is required for the two distinct classes, the symbolic and the typical parable.

The parable is defined as "a brief narrative drawn from human life and told to convey some moral or religious truth." Jesus used it to "veil his message from the hostile and unreceptive" lest in rejecting truth presented to them, men should become duller of preception. He adapted his methods to the needs of his hearers and to the circumstances of his work. Like seed dropped in the soil which may bear fruit in the future, it lies ready to give up its meaning, which is more fully valued when labored for than that which costs nothing. The problem of the teacher is to get others to see the truth that they may receive it and profit by its message.

Some idea of the arrangement will be appreciated by the following chapter titles selected from the thirteen chapters of the book: The Parables by the Sea, Parables of Wealth, of Prayer, of the Divine Love, of Brotherhood, of Law and Grace, of the Favored Nation, and of the Judgment. This classification brings the parables of Jesus into close range for the student, who is encouraged to read the Bible text carefully in making the study in order to appreciate the treatment here given. In the typical parable of prayer, "The Pharisee and the Publican," giving a case of the wrong kind of prayer and one of the right kind, there is taught that the proper spirit of prayer is the spirit of humble, penitent desire to be made better. "Jesus never rated men by their actual attainments so much as by their faith, the direction of their faces, the character of their ideals, and the energy of their efforts. Humility, trust and steadfastness are the elements that bring us into vital relations with God, so that he can bless us, work out his purposes through us and harmonize our wills to his. For attaining all this we must pray humbly and receptively with the constancy and fervency of great hunger for righteousness and great love and faith toward God."

The parables of "Law and Grace" as a group "call attention both positively and negatively to certain types of character that easily pass for religious and yet which Jesus brands as unsuited to his kingdom." "Freely ye have received, freely give" is with him the rule of Christian life, and this is something higher than mere justice. "Jesus did not put the gospel truth in final and unchangeable form merely to be remembered an dtransmitted unchanged by his disciples. He did not formulate it into a formal creed or catechism or changeless system of theology. He did not even embalm it in a book. He committed it to living men as creative purpose, passion, and principles of life, not to be handled slavishly but freely and creatively; for the letter kills; only the spirit gives life. Even the exquisite parables are to become the seeds of new life as well as the fruits of Jesus' life and teaching."

The book is the fruit of prolonged, persistent study, its findings have been carefully tested in classroom discussion, and those wishing to become better acquainted with the teachings of Jesus in parable form will do well to read and reread this revised edition for both pleasure and profit.

The divine goodwill breathed through the Old Testament; it found utterance in precept and psalm; an especially haunting utterance in the redemptive hope inspired by the greater prophets; yet it still lacked something. In Jesus it became an altogether vital thing of flesh and blood, of redemptive companionship and sacrifice, of the divine become human.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

JOSEPH HOAG'S VISION

At the request of one of our readers we reproduce once more this famous vision. In view of the present political situation, renewed attention is apparently being given to the concluding paragraph.

In the year 1803, probably in the eighth or ninth month, I was alone in the field and observed the sun shone clear but a mist eclipsed the brightness of its shining, and as I reflected on the singularity of the event my mind was clothed with silence, the most solemn I ever remember to have witnessed, for I said to myself what can all this mean?

I do not recollect ever before to have been sensible of such feelings and I heard from Heaven a voice saying: "This thou seest which dims the brightness of the sun is a sign of the present and coming times. I took the forefathers of this country from a land of oppression. I planted them here among the forests. I blest them and sustained them, and while they were humble I fed them and they became a numerous people. But they have now become proud and lifted up and have forgotten me, who protected them and nourished them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietness from the land and suffered a dividing spirit to come amongst them. Lift up thine eyes and behold."

And I beheld them dividing in great heat. The divisions began in the churches on points of doctrine. It commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were nearly the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. When the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered, and, as before, those who separated went off with lofty looks and censuring language, while those who kept to ancient principles retired by themselves.

It next appeared in the lodges of Freemasons and it set the country in an uproar for a length of time. Then it entered politics throughout the United States and it did not stop until it produced a civil war and an abundance of human blood was shed. In the course of the combat the Southern States lost their power and slavery was annihilated from their borders.

Then, a monarchical government arose and established a national religion and made all societies tributaries to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim: "This power shall not always stand, but with this power will I chastise my church until they return to the faithfulness of their forefathers," and then added, "Thou seest what is coming on thy native land for their iniquities and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days." The end.

FRIENDS FELLOWSHIP MEETINGS

Editor THE AMERICAN FRIEND:

The subject of All-Friends group meetings for worship and fellowship has been on my mind for several years. The spirit of fellowship manifested in such a meeting here at Riverside, California, begun three months ago and composed of Friends from all branches and non-Friends has shown me the desirability of such gatherings. The reports of other such meetings of recent origin in the several Friends papers has also brought to us a vision of the possibilities of this movement in helping to strengthen the Society of Friends by the multiplying of such meetings throughout the world.

Meetings of this kind need not hinder but strengthen and deepen the work of the meetings and church organizations already established in a community. Unattached and without official status, these independent fellowship meetings may be made up of Friends and others interested in deepening their spiritual life and fellowship. They may be held at an hour that does not conflict with other meetings in which the attenders have responsibilities or interest. The attenders or members, may keep their membership and loyalty to the established meetings to which they now happen to belong. These group meetings may be held once a month or oftener as occasion requires, in some home or convenient room. With the Friends democratic manner of worship no meetinghouse or elaborate machinery is needed, especially while the group is small. If a group becomes too large for the best development of the individual, it can easily divide into smaller groups in different parts of the same city or community with occasional larger collective group meetings. These meetings would be especially helpful in localities where there are no Friends organizations, but even where these exist, they would not be out of place. We believe many pastors would welcome the opportunity of becoming unofficial members of such fellowship Friends meetings. Such meetings would tend to develop the individual responsibility for worship that sometimes appears to be weakened or partially lost in larger meetings.

The movement for all Friends to work and worship together without undue concern with the outward machinery seems to be clearly under way. May this movement go forward to strengthen the Society of Friends as a whole without developing into any new party or branch. Let the independent meetings help to strengthen the fellowship bonds between all established groups, but let them remain at present as unattached meetings without official status either as regards each other or as regards any established branch.

HOWARD S. FAUCETT.

Riverside, Calif.

RAM ALLAH COMMENCEMENT AND REUNION

The Friends Girls' School of Ram Allah, Palestine, held its commencement exercises on the sixth of July. An out-of-door auditorium had been arranged on the athletic grounds and a platform built up and banked with greenery. About six hundred parents, friends and townspeople witnessed the graduation of the thirteen girls who represent the largest class in the history of the school. Alice W. Jones in her charge to the graduates, urged the girls to go on in their search for God, ever seeking and ever finding. Katherine Haviland then sang, "If With All Your Heart Ye Truly Seek Me," and A. Willard Jones, the secretary of the mission, presented the diplomas.

Dr. Khalil Totah told the story in Arabic for the benefit of those not understanding

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English, of the original Fantasy to be given. "The Search For God" was worked out in music, verse and dramatic action by the class under the direction of Eva Rae Marshall. God was sought in beauty, art and music; in nature—the flowers, trees, birds, fields, dawn, sunset and stars; in human relations—friendship, love, home and children; in experience—service, work, conscience, duty and joy; in spiritual harmony through imagination, solitude and the soul's communion with the Father. In all and beyond all, God was found and the prayer of consecration with music and in pantomime, was an impressive ending to the inspiring theme. The audience will never forget the human soul which went in search of God, and the girls who themselves shared in the search have planted something in their lives that will always be a help and an inspiration.

The commencement program opened up the week-end of reunion when the graduates and old friends of the two Friends Schools, to the number of about a hundred and twenty, returned to their Alma Mater bringing a love for their precious schools and the enthusiasm of their presence with them. How they talked at all times and all places —even business meetings. How they sang the old Arabic songs and laughed over old memories. When Alice Jones welcomed the girls on Saturday morning, in her own heart to heart way she told them that there was a greater vision than that of seeing with the eyes. This proved to be the keynote of the reunion—vision. At the bazaar Saturday afternoon, about two hundred and twenty-five dollars were cleared, including gifts of those who could not be present. The beautiful work which was sold at this bazaar was all done by loyal girls among the alumnae. The joint reception and program at the Boys' School Saturday night was large and enthusiastic.

Sunday morning Khalil Totah had for the theme of his sermon, "Your old men shall dream dreams and young young men shall see visions." It was a challenge for every one to live the vision for his country and for humanity. A last good tea-time visit at the Girls' School Sunday afternoon brought with it the realization that another year would pass before such a gathering in the Friends' atmosphere would be possible. They were especially thoughtful in the evening at the final sing. Eva Rae Marshall read the "Sojourners" leaving the message "Where there is no vision, the people perish." From the commencement program when the graduating class set out to search for God, through all the meetings of the reunion program where the thought of vision for life was again and again repeated, there was a thoughtful purposefulness expressed by the devoted group of homecomers.

The business of the church is to witness, and the church tells its testimony by service. The church that does not serve is worthless as a witness.—JAMES I. VANCE.

ELI HARRIS PARISHO

Two years ago, Eli H. and Zora Parisho came from Idaho to take the pastoral work of the Aurora Friends Meeting near Stickney, South Dakota. It was here that the closing days of his busy, happy and fruitful life were spent. It seemed eminently fitting that the wide spaces of God's open prairie country so like those of his childhood days should be the last scenes upon which his eyes should gaze. It seemed fitting too, that having served the cause of education in country schools, academies and colleges and having served the church successfully in the large city as well as in the open country his last loving ministrations should be to the country folk whom he loved so well.

No estimate of his life would be complete without special mention of his influence with young people. His ready ability to discern the possibilities latent in the personality of boys and girls was one of his outstanding traits. He was a lover of and participant in all forms of athletic sports and this gained for him constant confidence and leadership in their hearts. He always helped them to help themselves and inspired them with the desire to be and to do. The religious life was definitely uppermost in all his thinking, and many a commonplace circumstance was turned into a forceful and effective lesson in the Christian life for those who listened to his casual talks, or to his able and searching sermons. Many a boy and girl owes his or her education to the fact that he opened his heart, his home and his school to them with all the wholeheartedness and generosity of which he was so capable.

Born in Hardin County, Iowa, the son of Samuel and Celia Harris Parisho, he went when ten years old with his parents to Clay County where he grew to manhood. At eighteen he entered upon the work of teaching which ever afterward claimed a large share of his energy and faithful service. He taught in the district schools and later graduated from Penn College and in 1909 was given the degree of M.A. from the University of Kansas. In 1901 he became principal of the Academy of Salem, Iowa, and from 1904 to 1908 and again, from 1913 to 1917, he was the president of Nebraska College at Central City. During his administration the College plant was enlarged, the accreditment greatly strengthened and the spiritual life of the students constantly fostered. He put the best of his life and energy into the duties of this position. In 1918, he became Principal of Greenleaf Seminary, but after two years of failing health he was compelled to rest. The strenuous duties and responsibilities of church and school work had drawn heavily on his strength and in lighter tasks he sought recuperation.

He was married near Spencer, Iowa, in 1888, to Zora Allebaugh, who for forty years has been a true helpmate and loving companion. Three children were born to them: Mrs. Arthur Frazier of Martinsdale, Iowa and Mrs. Elroy Hanson of Stickney, S. D., the son dying in infancy. William Parisho, an adopted son, lives at Elkhart, Ind. A brother, Elwood Parisho of Des Moines, Iowa, also survives him.

In the winter of 1891, he and his wife began evangelistic meetings in Minnesota and in Iowa. He served as pastor in Ida Grove, Linden, Scranton, Paton, Center, Kellogg communities. At Chapel, Missouri, he developed a pioneer work and established a Friends Academy which he maintained several years.

His death occurred at his home near Stickney, S. D., May 12, 1928, in his 69th year. Death came as a release from two months of illness and intense suffering with diabetes which only a remarkable vitality enabled him to resist so long. His going was a triumphal entry into the presence of his Lord and Master to receive the reward of life filled with service of love and devotion to others. The funeral services were in charge of Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting and Ora W. Carrell, President of Nebraska Central College. Loving tribute was also paid by Milo H. Crosbie, a former student, who spoke on behalf of those who had known and loved him as a teacher. In the words of the poet he truly did "live in his house by the side of the road and was ever a friend to man."

TOWNSEND COPE

At the advanced age of 89 years and nine days, Townsend Cope of Plainfield, Indiana, passed from his earthly to the heavenly home, July 18, 1928. A long life of useful service for Christ and his fellowmen stands to his credit and his friends bow in thankfulness for the helpful influences he wielded which it was their good fortune to receive.

Born near Cookstown, Pa., in 1839, he was brought by his parents to a farm near Damascus, Ohio, and twelve years later they settled near Butlerville, Indiana. In 1866 he married Mary S. Cobb of Damascus, who died in 1884. Two years later he married Lydia H. Carter, daughter of Newlin and Beulah Hunt Carter of Plainfield. After some thirty-nine years of combined teaching and farming, he moved with his family to Danville, Indiana, in 1897, where he engaged in mercantile business but continued his interest in educational matters, serving as a member of the Danville School Board and as a trustee of Central Normal College.

He became a member of the Friends Church in 1867 and for fifteen years served as one of the trustees of Western Yearly Meeting. About the year 1893 he was recommended as a minister.

He is survived by his wife, Lydia H. Cope, two sons, Ralph C. of St. Louis, Mo., Lester N. of Minneapolis, Minn., and a foster son, Charles E. McClintock of Boston, Mass. Interment at Maple Hill cemetery, Plainfield. Lewis E. Stout and John Hadley were in charge of the funeral services.

QUAKERDOM · AT · LARGE

Wilbur K. Thomas of Philadelphia, Pa., who has been conducting one of the classes at the Richmond Young Friends Conference on the subject of Stewardship went to Canada Yearly Meeting at Newmarket, Ontario, for August 5, to deliver the Sunderland P. Gardiner Lecture at the Joint Yearly Meeting. His subject was "The Need of a Reinterpretation of the Gospel of Jesus Christ."

Perhaps no one is more entitled to an occasional paragraph on this suggestively named page that is our friend, J. Passmore Elkinton. His postoffice address is Moylan and Philadelphia but he is more properly known as a Friend-at-large. A characteristic echo of him is at hand from a Friend at Central City, Nebraska, who writes that J. P. E. "spent a day with us a week ago and he was a breath of fresh air to us. He always is. I am glad some people—a lot of people—wear an optimistic, cheerful atmosphere." So are we.

Henry Coffin and Melissa Stanley Fellow who are spending the summer in the Ozarks at Bella Vista, Arkansas, write that they are having a wonderful experience in their work among the "Common Folk of the Hills," in trying to bring them nearer to a God-senseness. They find much ignorance, filth, "yes, *total depravity*," in some of the homes, and Melissa Fellow has walked many miles in visiting, in her work among the lowly. Much discouragement and lethargy prevails among those who could be leaders in a Christian way. Many of the men drink and deal in booze. They expect to return to their home in Wichita, Kansas, about September 1.

Our peace-making Friend, C. W. Johnson, informs us that within the past four months he has sold 50,000 envelopes bearing the slogan, "Build Friendships not Warships for National Defense." This brings the total of his output up to 440,000. By the way, he admonishes us never to mention his name in connection with the purchase of these envelopes without giving his full address, so here it is: 128 Orleans St., Springfield, Mass. He says that by actual count there are just 400 Johnsons in Springfield, adding that he thus belongs to the Four Hundred, even though he could not crash the gates into the Republican Convention Hall at Kansas City! Our guess is that our resourceful Friend could have got in had he tried.

If we may judge by a note at hand from Clarence E. Pickett, International House at Buck Hill Falls, Pa., is living up to its name this season—even to the menus which the inmates are enjoying, or at least experiencing. "Yesterday," writes C. E. P., "we had a true Italian dinner with a dishpan of spaghetti—but no garlic. Tomorrow a Chinese dinner of fourteen courses is projected, cooked and served by William Yu." The summer's associations have thus far involved Mohammedan Indians, Iraq Arabian Christians, Roman and Greek Catholics, Jews, Chinese Christians, Confucianists and Hindus. These bare citations are highly suggestive and we hope to have more details later in a more formal article prepared for publication.

Jesse F. Beals, who for many years has been Business Manager of Earlham College, recently resigned his position, and has accepted the appointment to a similar position at Fisk University, Nashville, Tennessee. He visited Fisk at the time of its Commencement early in the summer and was greatly impressed with the way in which the President, Thomas E. Jones, has put the stamp of his personality on the institution within the period since he accepted the presidency. Paul D. Cravath, New York attorney, and President of the Board of Trustees, declared that Fisk had made greater progress within the last two years than it had made in the previous forty. Jesse Beals takes up his new work at Fisk the first of October.

Richard K. Morton, young Congregationalist minister of Boston, who is an occasional contributor to the columns of THE AMERICAN FRIEND, is spending a summer in Europe. We are in receipt of a personal letter from him in which he says, "Visiting places dear to Friends in England was one of the most precious experiences of recent days. It was a great revelation to me to visit Euston Road (Friends House) in London and glimpse the work being carried on there. I have found many people who discuss with facility and insight the problems in religion and sociology but it is noteworthy that so many dwell appreciatively and admiringly on the work of the Friends. All this I have felt without interviewing Friends or seeking in any way to evoke this appreciation." Richard Morton has promised to prepare an article presenting his impressions in greater detail.

THE FOUNTAIN OF LIFE

By Henry Coffin Fellow

All day long, the frenzied throng
Gallop hurriedly past our door,
Seeking a spring of which seraphs sing,
The Fountain of Life, and more.

From the earliest song, they gallop along,
Seeking needed relief from care;
But they find it not in the acre lot
At the wells of Vanity Fair.

Midst the dust and grime, they race with Time
On the shores of a shimmering sea,
Staking their wealth in a search for health,
And a roseate Dawn-to-Be.

Their glamouring mind, it fails to find,
In the midst of the rush and roar,
That true life is found on the sacred mound
At the foot of the Cross He bore.

Bella Vista, Ark.

William I. Hull of Swarthmore, Pa., attended the National Council for the Prevention of War in its twenty-second annual Peace Congress at Caxton Hall, Westminster, England, July 6-7. The Kellogg proposal for an international pact to renounce war as an instrument of policy had given the promoters of the Congress their cue and the subject under discussion at each session was Anglo-American Relations. Viscount Cecil emphasized the point that the Covenant of the League had only laid the foundations on which a complete scheme of international peace could be erected and urged his hearers to look for continual advances beyond the provisions of the several clauses. He held that the Kellogg proposal should be heartily welcomed as the next step in that direction. Indicating another advance he said, "While the opportunity exists, let us endeavor to make a binding agreement with the nations for disarmament." William I. Hull recommended his hearers not to be unduly optimistic unless the Kellogg act was accompanied by definite measures for disarmament. He also addressed a joint meeting of the Peace Committee of London Yearly Meeting and the Friends Service Council giving an historical survey of America and Great Britain's parts in movements toward arbitration and peaceful settlement over the last thirty years. He warned Friends that "Big Navy" proposals in the United States are only pending the conclusion of the presidential elections, and that if competition in armaments revives and continues, war is inevitable, whatever arrangements to avoid it are entered into.

NEWS OF OUR MEETINGS

Bloomingdale Quarterly Meeting was held July 28-29 at Bloomingdale, Indiana, with a good degree of interest manifest in the different lines of work. Isabelle Kenworthy, Oregon, was in attendance and brought helpful and inspiring messages which were appreciated by her hearers. On Sunday, Edwin Morrison of Lansing, Michigan, reviewed changes which have taken place in his memory of this Quarterly Meeting and drew

impressive lessons therefrom. For more than forty years he has been away from this his native community but we are always glad when he passes this way again. In the business session, Saturday afternoon, pastors present were Lyman Cosand who has recently been engaged by Bloomingdale local meeting to serve that congregation for his second year, Everett Garrard who has accepted a call to Coloma, and Kenneth Eichenburger, who will shepherd Benson Chapel and Providence. Superintendents of departments of work for the coming year are Leland Chapman, religious education; Sibyl Haworth, evangelistic; Grace Dooley, foreign missions; Leona Stout, home missions; E. N. Carter, prohibition and purity; Achsa Chapman, Young Friends activities; Rhoda Banta, peace and literature; Alice N. Maris, American Friends Service Committee; Aileen Nelson, statistician, and Eva Woody, Bertha Ballard Home. Lyman Cosand who is so faithfully filling a pastor's place in Bloomingdale, in addition to that work is speaking twice a month in Tangier Friends church on Sunday evenings, during the summer. Tangier is without a pastor's care and appreciates the efforts of Lyman Cosand to bring them spiritual help.

A series of revival meetings have been held at the Aurora Meeting near Stickney, South Dakota, conducted by George Culver of Corsica, S. D. Although harvest was in full swing, the services were well attended, from fifty to over a hundred people being present. Many hearts were truly revived and greatly blessed. Friends here are pressing on with greater determination than ever to serve the Master better. The W. F. M. U. was pleased to have a visit from Elvira Smith, President of Women's Mission Work in Nebraska Yearly Meeting, a pleasant afternoon being spent at the home of Mrs. Curtis Hockett, with fifteen women present, in talking over the work of the Union.

The Friends Meeting at Goldsboro, North Carolina, rendered a beautiful pageant entitled "Light of America" on Sunday night, July 29, which was enjoyed by a large audience. The choir led in singing "America" and the pageant was shown in three scenes giving the following story: America welcomes to her country, Agriculture, Wealth, Labor, Education, Invention, Democracy and Religion. Religion, in turn, begs of mother America that, while our own country is so blest, we shall not neglect the millions who are without Christ in foreign countries. Education, Wealth and the others offer themselves. Religion then called for men and women to give themselves as missionaries. Four volunteers—two men and two women—from the audience offered themselves and, going to the front, knelt and dedicated their services to religion. In the third scene, a number of children went to the stage with candles which the missionaries lighted for them, after which they sang "Jesus Bids Us Shine," followed by the choir singing "Speed Away on Missions of Love."

Tennyson Lewis, pastor of Goldsboro, N. C., Meeting, is slowly recovering from a serious illness, having suffered from malaria and colitus since July four. As soon as he is sufficiently recovered to travel, he expects to spend a few weeks in the mountains of western North Carolina and Virginia, being accompanied by his wife and daughter Evelyn, after which he will return to Goldsboro for another year of service. Evelyn Lewis will begin her second year of teaching public school music at Snow Hill, North Carolina.

A successful Daily Vacation Bible School was held by the Friends school in Leesburg, Ohio, closing on the last of June. The following Sunday morning, the period of worship was given to the children that they might demonstrate to the parents and others what they had learned in the school. The Books of the Old Testament were given; the 13th of First Corinthians and other choice selections were recited; the Lord's Prayer was given by the Primaries; one of their number stood and repeated it, while the remainder were reverently kneeling; Bible stories were told by the teachers and as far as possible, a regular day's program was gone through. Work from the Manual Training department was on display. Paper baskets, mats and Japanese lanterns were made by the Primaries. The Juniors wove baskets, wrought in needle work and carpentry. Twelve baskets, tie and seed corn racks, and broom holders were on display. The children were delighted with the school and the parents well pleased with the results. We plan to hold one next year.

A Peace program was given at New Salem Friends Church near Greentown, Indiana, Sunday evening, July 1, under the direction of Allen H. Mendenhall, chairman of the committee on Literature and Peace. There was a good attendance and the parts were given in a pleasing manner. The orchestra added much to the interest of the occasion. Rolla Freeman gave a demonstration of how "Love Ends War," by a chemical process showing how the love of Christ in the heart will remove all hate and we will not go to war with our enemies but will manifest that spirit of love toward them that will make them our friends. It was both interesting and instructive. Ola S. Oatley of Fairmount gave an address on Peace basing her message on Romans 13:10, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." A reading entitled, "The Larger Patriotism," was given by Retta Woodmansee.

Having been ordered by his physician to take a complete rest from his pastoral duties, and having been granted a leave of absence by his monthly meeting, Noble C. Trueblood of Noblesville, Indiana, with his wife and son sought this much needed rest in the sunshine of Oklahoma and among his former associates of Cherokee Monthly Meeting and friends of the community, where he had served as pastor for five years. His visit with former friends was indeed a blessing and an inspiration to them. He was able to occupy the pulpit at both the morning and evening services, July 8, and these messages were given to not only the members of the local meeting but were heard and enjoyed by many, who though not members of Friends, were indeed friends of Noble Trueblood.

A COUNTRY MEETINGHOUSE

BY ANNA VERNON

A little Quaker meetinghouse
Sat well back from the road;
Beneath the velvet green of sod,
The dead had their abode.

A little white-walled meetinghouse
Within a grove of trees;
Faintly, the distant hum of cars
Came to me on the breeze.

I stepped inside the open door;
I felt my worries cease;
With the little band of worshippers,
I sat in wondrous peace.

I sat there in the stillness,
So glad, again, to find
The music of the little birds,
The singing of the wind.

In every face, reflection
Of the quietness I see,
As if they had some blessed hope
That is unknown to me.

I bow my head and silently
I pray, with steadfast mind,
Amid the stress and strain of life,
A quiet path to find.

Pendleton, Indiana.

PASADENA FIRST FRIENDS

Friends in Pasadena, California, being so near the activities of the World's Tenth Sunday School Convention, have been having special privileges resulting from it. While the number of delegates was limited and but five badges were allowed to the First Friends Church, yet many others attended open sessions and special sessions and were admitted to other gatherings by payment of the single admission fee.

Delegates from near and far found lodging among friends in Pasadena and carried the spirit of the convention as they came and went.

Edgar H. Stranahan and his wife, Irene Dickinson Stranahan, of Iowa, and their daughter Esther, who is to serve at the First Friends Church in Richmond, Indiana, during the coming year, were guests of Edwin and Frances McGrew. On Sabbath morning, the fifteenth, Dr. Stranahan spoke

most helpfully to an appreciative congregation at the church on Raymond Avenue and Villa Street.

Gurney and Elizabeth Binford, who were among the near 200 delegates from Japan to the World's Sunday School Convention, are spending a few weeks among friends on the coast before journeying on eastward. On Sunday morning, the 22nd, they attended the First Friends Church of Pasadena, having with them two Japanese Friends, Senjiro Kameyama, pastor at Mito, and Ryuhei Kikuchi, for many years a primary school teacher. Both of these interesting gentlemen brought very tender messages which were interpreted by Gurney Binford. At the evening meeting both Gurney and Elizabeth Binford again spoke out of their thirty-five years of experience in the progress of Japan. These Friends were guests in Pasadena of William L. and Alice Pearson, with whom they had worked during the years past.

The evening following the closing of the World's Sunday School Convention, Edgar H. Stranahan and family were guests of the Los Angeles *Examiner,* from their place of entertainment in Pasadena to the "Pilgrimage Play" at Hollywood and return. Another guest of the *Examiner* that evening was Sheikh Metry S. Dewairy of Cairo, Egypt. It was an interesting thing in the next day's issue of the paper to note side by side the pictures of the Quaker and the Sheikh and likewise side by side their paragraphs of great appreciation of the Pilgrimage which in the words of Edgar Stranahan "is wholesome, inspiring, fascinating, instructive and inwardly helpful." He says, "It fails, as it should fail, as an entertainment, but as a Pilgrimage into the inner significance of our Lord's life it is truly marvelous."

One said years ago that one Quaker should shake the country for ten miles around. May we not believe that 8000 delegates to the World's Sunday School Convention, representing 50 nations and 32,000,000 Sunday School people, as they return to their respective fields after the inspiration of this greatest of Christian gatherings shall be able to shake the whole earth around. "Thy Kingdom Come" was the watchword of the Convention and may it be the watchword of service, as well as the daily prayer of the servants of the King.

WESTTOWN SCHOOL

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WITH FRIENDS AT PATON

Scranton Quarterly Meeting on Ministry and Oversight met Friday afternoon, July 1, with Clarence L. Haering, pastor at Paton, Iowa, in charge of the devotional service, who centered the thoughts of Friends on the fact that if the Christian graces be in us and abound, they make us that we shall neither be barren nor unfruitful. The thought advanced for consideration during this meeting was "Things I wish my pastor would do and Things I wish my pastor would not do." Then the pastors had the privilege of stating some things that the elders and overseers should do. Out of this service were brought helpful thoughts for pastors and elders and overseers to come to a better understanding as to their respective duties. This is one of the most needed features of our meetings. A closer co-operation between the pastors, on the one hand, and the elders and overseers on the other, will do much to set the Church in its true position.

Saturday morning the Quarterly Meeting convened at Paton at 10 o'clock. After a period of quiet waiting before God, Charles O. Whitely brought a splendid message from the story of the woman at the well, emphasizing the fact of true worship. "For God is a spirit and they that worship him must worship him in spirit and in truth." The message was much needed and when applied to our hearts, we find that God meets the need of every heart. Sin is old-fashioned and is just as much in evidence today as ever but over against that is the fact that God's word is just the same as when he spoke the worlds into being, and is able to make one wise unto salvation.

In the business session of the afternoon, Chas. O. Whitely made a brief summary of his future work. We are sorry to lose him, and yet in the larger field of service there is much to be accomplished. So Scranton Quarterly Meeting sends their prayers after him that God may richly bless him in this new field. His message Sunday morning was one of deep spiritual blessing to all who heard it. Emphasis was placed on the indwelling of the Holy Spirit. In the afternoon a praise service was held, which was much enjoyed, and a reading, "The Church with a World Vision," was given by Dortha Laurence. The membership of Paton seems to be quite satisfied over the fact that arrangements have been made whereby the pastor, Clarence L. Haering will continue his services another year.

THE LARGER PATRIOTISM

BY RETTA WOODMANSEE

You do not love your country less,
By loving Jesus Christ the more;
And you can serve your country best,
If you will follow Christ the more.

True peace on earth comes not, until
In all men's hearts there is goodwill;
So he, who works the Savior's way,
Will help to bring that glorious day.

A glorious day it will surely be,
When all the world is brought to see
That national strife for greed and gain
Will doubtless, start a war again.

So, he, who lives Christ's larger life,
Will help to keep the world from strife;
So live, that all mankind is blest—
For Homeland, then, you have done your best.

Greentown, Indiana.

YOUR VACATION

IS NEARLY OVER

Have you read all the books you planned to read? If not, we would like to fill your order for any or all of them at once. It is not too early to begin to plan your reading for the fall and winter. We can secure for you any book published and will be glad to have the opportunity to serve you.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street
RICHMOND, INDIANA

FRIENDS AT HIGH POINT

A very successful Vacation Bible School, was held, June 25-July 14, in Central Friends Church, High Point, N. C., with an excellent faculty of experienced young teachers and an enrollment of 120. Besides the instruction in memory work, Bible and mission stories and habit talks, the school went three afternoons each week to the playground at Archdale for directed recreation. At the close of the school a cutting of the pageant, "Good Will, the Magician," was presented by Hazel McKaye. At the same time was given an exhibit of the hand work. After the program there was a tournament of games for all ages and the afternoon closed with the annual Sunday-school picnic.

From July 16 to 21, we had a Senior Girls' camp at our Brotherhood Cabin at Paradise Point, N. C. This place is on New River, about 25 miles from the coast. There is good swimming and fishing and added to this was a program of games, sight-seeing, dramatics and worship. There were 21 in the party and all seemed to have a happy and profitable time. The following week there was a similar camp for boys with 19 in the party.

The pastor, Tom Alderman Sykes and his wife, Elizabeth, sailed, July 16, for a visit with their people in England. They will return early in September. In their absence, Samuel L. Haworth of Guilford College, brought Sunday morning and evening messages on July 15 and 22, and Francis C. Anscombe of Salem College, on the 29th. Francis Anscombe spoke again on the morning of the 5th of August and Frederick J. Libby in the evening.

BIRTHS

SHEROW — To Douglas T. and Esther Kellum Sherow, Indianapolis, Indiana, July 19, 1928, a daughter, Barbara Ann.

MARRIAGES

EATON-HARRIS — At Friends Memorial Church, Muncie, Indiana, August 2, 1928, in the presence of about a hundred guests, Helen H., daughter of Mr. and Mrs. E. T. Harris of Carlos City, Ind., and Harold L. Eaton of Muncie. William J. Sayers, minister, assisted by B. Willis Beede.

FAY-HONEY—At the home of her parents, Walter and Edith Honey, near Alba, Missouri, July 28, 1928, Mary Elizabeth Honey and Russell Paul Fay. Oliver J. Kelly, minister. Both are members of Friends and they will reside in Alba.

DEATHS

CARBERRY—By accidental drowning while at a Sunday-school picnic, July 24, 1928, W. Vancil, son of Mr. and Mrs. S. A. Carberry, in his 18th year. He was a member of the First Friends Church at Alva, Oklahoma, and had this year been graduated from Northwestern State Teachers College Training School. He was an earnest Christian and his place in the work of the church will be hard to fill, as he was so loyal and faithful. Funeral services were in charge of Carl D. Byrd.

WHEAT — By accidental drowning at a Sunday-school picnic, July 24, 1928, Ernest Dwight, son of E. D. and Maud Wheat, in his 18th year. He had been associated with the Friends Church at Alva, Oklahoma, while attending the Training School of the College at Alva, and was a member at the time of his death. His life was exemplary and he displayed a fine spirit for Christian work. Funeral services were conducted by the pastor, Carl D. Byrd, in his home neighborhood.

A CORRECTION

In the notice of Allen S. White's death last week, page 552, a brother should read a son. He is survived by two sons, Fred of Muncie, Ind., and Frank J. of Chicago, and a daughter, Mrs. James L. Saylor of Chicago. His brother died several years ago.

FOR SALE

75 acre farm, good improvements, ¼ mile from school, 2¾ miles from good market, 8 miles from Oskaloosa and Penn College. $100.00 per acre. Good terms. Also eight room modern house in Oskaloosa near Penn College. Address: H. Paul Michener, Oskaloosa, Iowa.

STUDENT HELP WANTED

Somewhere there is a girl who is going to study at Columbia University this winter but who is worried about the cost of living in New York. I live near the University and want someone to help with the housework. Can't we get together? For particulars apply to Eleanor W. Taber, 400 Riverside Drive, New York.

NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 20; Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, Alliance, Ohio.

Indiana: Richmond, Indiana; August 27; Percy M. Thomas, Fairmount, Ind.

Iowa: Oskaloosa, Iowa; August 27; Stephen M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September 26; John R. Cary, 205 Morris Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 16; Vida R. Pribbenow, Rose Hill, Kansas, Recording Clerk.

STUDY BOOKS FOR 1928-29

Woman's Missionary Union

Foreign Theme—AFRICA

Friends of Africa—by Jean Kenyon Mackenzie	.75 & .50
The New Africa—by Fraser	$1.00 & .60
Livingstone, the Pathfinder—by Basil Matthews	1.00 & .75
Black Treasure—by Basil Matthews	.75 & .50
Camp Fires on the Congo—by Springer	.75 & .50

Home Mission Theme—WHAT NEXT?

What Next in Home Missions?—by Wm. R. Shriver	$1.00 & .60
A Course for Leaders—by Mary Jenness	1.00 & .60
Windows into Alaska	.75
Programs for Auxiliaries	(each) .05
Suggestions for Leaders for each Study Book	(each) .15

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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